

YONSEI UNIVERSITY



SEOUL KOREA





Welcome to the campus

SPRINGTIME ON THE CAMPUS
WHEN LEARNING AND ROMANCE
MIX AND MELLOW
TOWARD FULL BLOSSOM

“...and you will know
the truth, and the truth
will make you free.”

(John 8 : 32)



IN KU YUN, D.D., President. Spiritual, Academic, and Administrative Head

The Pathway Leading from the Classroom toward Wider Paths of Service in Church, Community, and Nation.



THE HISTORY OF



The Late Dr. Horace G. Underwood, Pioneer Presbyterian Missionary, Founder of Chosun Christian College, Forerunner of Yonsei University.

THE VISION OF A PIONEER MISSIONARY FULFILLED

Chosun Christian University

Established Date : April 1915
Founder : H. G. Underwood

Chosun Christian College

- 1st Principal : H. G. Underwood, D. D., LL. D.
(April 1915—December 1916)
- 2nd Principal : O. R. Avison, M. D., LL. D.
(December 1916—September 1934)
- 3rd Principal : H. H. Underwood, Ph. D., Litt. D.
(September 1934—December 1941)
- 4th Principal : Tchi Ho Yun, (December 1941—April 1944)
- 5th Principal : Uk Kyum Yu, (December 1941—April 1944)
- 6th Principal : L. George Paik, Ph. D., D. D., HH. D., LL. D.
(December 1945—August 1949)

Chosun Christian University

1st President : Dr. L. George Paik, Ph. D., D. D., HH. D., LL. D.
(August 1946—January 1957)

Severance Union Medical College

Established Date : 1904
Founder : O. R. Avison

Severance Union Medical College and Hospital

- 1st Principal : O. R. Avison, M. D., LL. D. (1904—1934)
- 2nd " : Kung Sun Oh, M. D., D. M. Sc., LL. D. (1934—1941)
- 3rd " : Yung Joon Lee, M. D., D. M. Sc. (1941—August 1945)

Severance Union Medical College

- 4th President : Dong Choi, M. D., M. S., D. M. Sc. (1945—1948)
- 5th " : Yong Sul Lee, M. D., D. M. Sc. (1948—1952)
- 6th " : Myung Sun Kim, M. D., Ph. D., D. M. Sc.
(October 1952—January 1957)



Chiwonkwan (The school building of Chosun Christian College in its beginning day).



Dr. L. George Paik, the First President of Yonsei University. Now, the Honorary President. Most of the expansion took place under his capable leadership.



YONSEI UNIVERSITY

THE DREAM OF A MEDICAL CENTER COMES TRUE

Yonsei University

Established Date : May, 1957

1st President : L. George Paik, Ph.D., D.D., HH.D., LL.D.
(January 1957—July 1960)

Acting President : H.G. Underwood, M.A.
(July 1960—December 1960)

2nd President : Pyung Kan Koh, M.D., LL.D.
(December 1960—September 1961)

Acting President : Ki Won Chang, Sc.D.
(October 1961—November 1961)

3rd President : In Ku Yun, D.D. (November 1961—)

Chosun Christian University and Severance Union Medical College founded with the spirit of Christianity merged into the present Yonsei University on January 5, 1957. Chosun Christian University located in the thick woods of the west outskirts of Seoul (present place) had produced a large number of outstanding leaders to Korean society and the field of Christianity for forty three years. Also, Severance Union Medical College, located around South Gate of Seoul, accepted new medical treatment from the West in a pioneer position and had contributed greatly for fifty three years in the medical field.

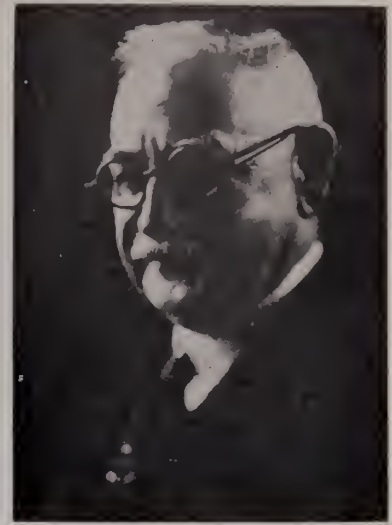
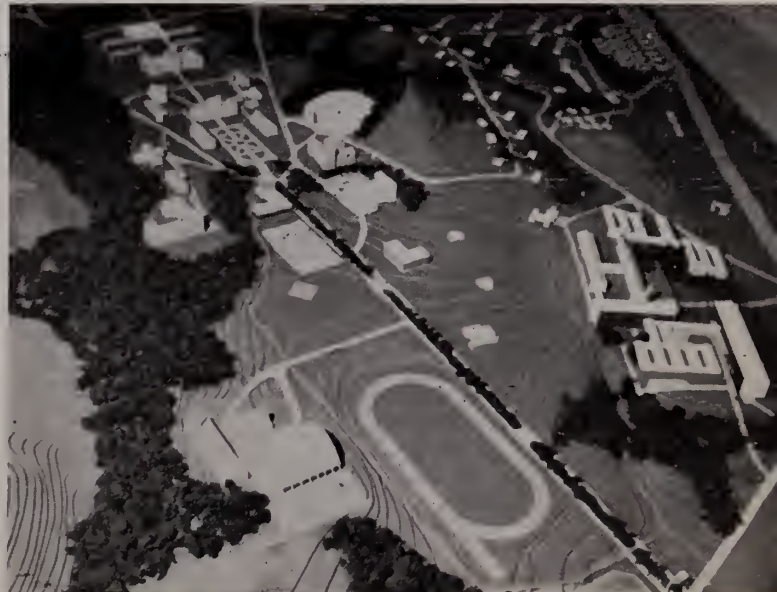
Since 1929, discussion took place of the union of the two institutions possessing a history of half a century and a brilliant tradition, and an agreement was reached among the delegates from the two institutions after Korea was released from Japan. Beginning in 1949, students of the Pre-Medical course studied in the College of Science and Engineering of this University and the students who finished the regular two year course of medicine took the advanced course in Severance Medical School. The Department of Medicine was added in the Graduate School of this University in 1955.

On the other hand, the Board of Directors of the two institutions proposed concrete suggestions about union in 1950 and was brought to a conclusion in 1955 by establishing the Foundation Juridical Person.

By completing the articles of the constitution of the two institutions, at last the legal procedures for establishing one organization was obtained through authorization from the Ministry of Education on January 5, 1957.

“Master Plan” Model of Yonsei University.

At the request of the United Board for Christian Higher Education in Asia, Inc., the “Master Plan” was completed by the Smith, Hinchman, and Grill Architectural and Construction Company of Detroit, in the U. S. A. in November, 1957. This Plan is the outlined pattern of the building program which will be completed in the near future, having to date almost finished the construction of the new medical center.



The Late Dr. O. R. Avison,
Founder of Severance Union
Medical College and Hospital.



Former Severance Union Medical
College.



GRADUATION— A CROWNING EXPERIENCE FOR THOUSANDS

THE GRANTING OF THE EARNED DOCTOR'S DEGREE



The Graduate School of Yonsei University was established on June 1, 1950. Twelve students with Master's degrees were produced at the first graduation when the refugee campus was set up in Pusan because of the Korean War which started on June 25, 1950. The University has now produced 250 students with the Master's degree (6 of whom were women), 25 persons with the doctorate degree and 17 persons with the honorary doctor's degree. At the present time the number of students enrolled is as follows: Students studying for the Master's degree are 122. Students studying for the Doctor's degree are 8.

ACADEMIC REPORT

Educational Policy: Yonsei University, which is based on Christian principles, has tried to teach and expound a profound theory of knowledge as well as to expand areas of applied methods that rest on a solid basis of "Truth" and "Freedom". Moreover, the University has been concerned not only about the enrichment of the curriculum to develop a large number of leaders who will contribute to the nation and human society, but the University also plans to expand its equipment for study and research.

(1) Emphasis on Religious Education

The University has chapel three times a week in order to emphasize the religious life, and all the students must take 6 credits in the subject of religion as part of their general education. Besides, the University encourages the students to participate actively in Christian organizations such as the "Student Christian Association."

(2) Completion of a General Education

In order to provide a broad foundation of learning that builds noble character, the University offers the students a full rounded general education. The general education courses are divided into (a) Culture subjects (Man and His Ideas, Man and His Society, Man and the Universe, History of Civilization), (b) Modern Language and Linguistics, (c) Religion, and (d) Physical Education. Especially, modern and scientific methods of teaching English are provided by the University through the "Pilot Project" based on the latest linguistic methods, and students are thereby greatly improving their English through this Project.

(3) Arrangements for Professors'

Private Study and Research Activities.

In order to help professors in their research work, facilities are being planned by the University to expand professors' laboratories thereby producing an academic atmosphere. The plan will be realized soon.

(4) Stress upon Student Guidance

The University maintains certain counseling and guidance services for all of its students. Each professor, either personally or through appointed faculty members, is providing student office hours for guiding each student in his academic problems, especially in arranging his schedules, and in the completion of degree requirements.

The Scheme of Instructional Organization

College of Liberal Arts

Korean Language and Literature, English Language and Literature, History, Philosophy, Education, and Library Science.

College of Business Administration

Commerce, Economics, and Management.

College of Science and Engineering

Mathematics, Physics, Chemistry, Biology, Chemical Engineering, Electrical Engineering, Construction Engineering, and Pre-Medical Course.

College of Theology

Theology and Sacred Music

College of Political Science and Law

Political Science, Law, and Public Administration.

College of Medicine

Medicine and Nursing Education.

Graduate School

Associated and Affiliated Institutions

- 1) University Library
- 2) Hospital
- 3) Audio-Visual Center
- 4) Korean Language Institute
- 5) Student Health Service
- 6) Industrial Research Center
- 7) Yonsei University Press
- 8) Far Eastern Study Institute
- 9) Yonsei Annals

Academic Calendar

(for the academic year 1962)

Contents					
February 26 (Monday)	Registration for the 1st Semester of 1962	May 28 (Monday)	Religious Emphasis Week	September 13 (Thursday)	Thanksgiving Day (National Holiday)
" 28 (Wednesday)		June 1 (Friday)		October 3 (Wednesday)	Foundation Day of Korea (National Holiday)
March 1 (Thursday)	Sam-Il Independence Day (National Holiday)	June 6 (Wednesday)	Memorial Day (National Holiday)	October 9 (Tuesday)	Han-Keul (Korean Alphabet) Day (National Holiday)
" 2 (Friday)	Instruction begins. (9:00 A.M.)	June 28 (Thursday)	Final Exam. of the 1st Semester	" 11 (Tuesday)	Mid-semester exam. (Final exam for seniors)
" 8 (Thursday)	Freshmen's Entrance Ceremony (12:00)	July 3 (Tuesday)	Summer vacation begins.	" 13 (Saturday)	
April 5 (Thursday)	Arbor Day (National Holiday)	July 17 (Tuesday)	Constitution Commemoration Day (National Holiday)	" 24 (Wednesday)	U. N. Day (National Holiday)
" 26 (Thursday)	Mid-Semester Exam.	August 15 (Wednesday)	Independence Day of Korea (National Holiday)	December 16 (Sunday)	Baccalaureate Service
" 28 (Saturday)		" 20 (Monday)	Registration for the 2nd semester of 1962	" 17 (Monday)	Final exam. of the 2nd Semester
May 12 (Saturday)	Founder's Day - Home-Coming Day Reunion Class, 1937	" 22 (Wednesday)	Instruction begins (9:00 A.M.)	" 21 (Friday)	Commencement Exercise
May 16 (Wednesday)	The Memorial Day of May 16th Military Revolution (National Holiday)	" 23 (Thursday)		" 22 (Saturday)	Winter vacation begins.



A LIBERAL EDUCATION IS CENTRAL IN THE CURRICULUM

Underwood Hall

Erected in 1924, this is the largest of the old buildings, a gift of Mr. John. T. Underwood in memory of his brother, Rev. H. G. Underwood, D. D., LL. D., Founder and First President of the University. This building has extensive classroom space on two floors and in the semi-basement. The Underwood Hall houses the offices of the College of Liberal Arts. The third and fourth floors of this building were recently converted into an Audio-Visual Center, Language Laboratory, and University radio broadcasting station.

Central Campus Appearing from the Underwood Hall

This Central Campus, where the intellectual youngster's dream grows, is considered as the central campus and is filled with youngsters' dreams and romance. Here, students have deep discussions, criticize Shakespeare and Kant and search for infinite truth. The Central Campus will be an unforgettable intellectual home for them forever.





Appenzeller Hall

The gift of the First Methodist Church of Pittsfield, Mass., was erected in 1923. This building is now occupied by the College of Business Administration. The bronze statue on the left side is built to commemorate Dr. H.G. Underwood, the Founder of this University.

SPECIALIZED PROFESSIONAL TRAINING IN ECONOMICS AND BUSINESS ADMINISTRATION



Students of Business College are practicing typing.

Song-Am Hall

This stone Gothic building was built by a business man, Mr. Wonjoon Ha in the year of 1960. This building was built to accommodate the General Education Program and the new teaching program in business being developed in cooperation with Washington University of St. Louis, Mo., U. S. A.



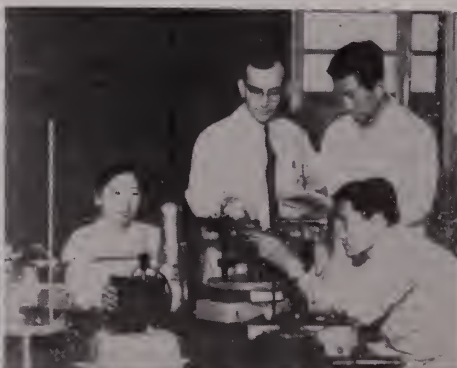


SCIENCE AND TECHNOLOGY FOR THIS SPACE AGE

Yonhi Hall

This new, five-story, reinforced concrete and stone building located behind Underwood Hall is the largest of all the buildings on the campus. It was completed in August 1956, and was built largely with materials donated by the United States Fifth Air Force, although the University supplied local materials and labor.

This building houses the College of Science and Engineering. Biology and Chemistry laboratories are on the first floor and Physics laboratories are on the first and second floors. The third floor consists largely of lecture rooms while the fourth floor is used to house specimens. The fifth floor, with its tower, provides excellent space for astronomical observation and equipment. By the difference of the subject matter, the College of Science and Engineering is now divided into "Faculty of Science" and "Faculty of Engineering".





Auditorium

The new reinforced concrete and brick auditorium just to the right of the main avenue to the campus seats 2,500 students and provides nine class rooms and ten faculty study rooms for the College of Theology. There is also a chapel seating 200 for smaller services. The University's chapel services and special convocations have been held for years in her beautiful amphitheatre



Scene of the Student General Meeting of the Theological Association in the College of Theology.



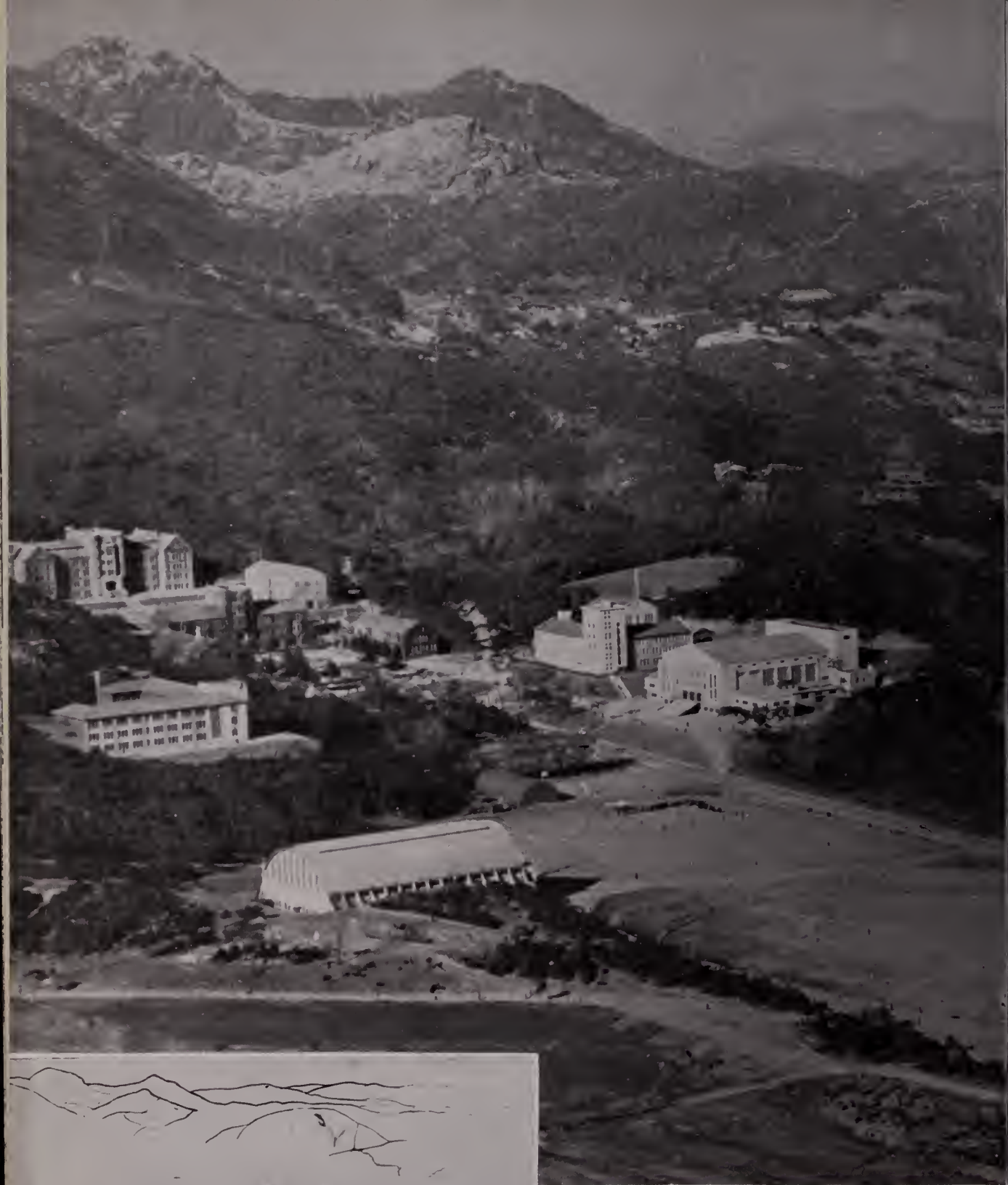
Pinson Hall

houses the Department of Sacred Music. (above)

THE RELIGIOUS AFFAIRS PERMEATE THE TOTAL CAMPUS LIFE



Scene of Orchestra and Choir Concert which is held under the auspices of the students of the Department of Sacred Music. (right)



The campus consists of over 300 acres of gentle hills and picturesque valleys located about four miles from down-town Seoul. Most of the grounds are clothed in beautiful pines and several streams winding down the wooded slopes. The whole



A BIRDS EYE VIEW

OF THE ATTRACTIVE 300 ACRE CAMPUS

campus presents a lovely park-like appearance which stands out vividly against the surrounding country-side. The campus has been the thinkers' favorite place and has produced many outstanding leaders.

- | | |
|----------------------------|-------------------------|
| 1) Yonhi Hall | 2) Underwood Hall |
| 3) Stimson Hall | 4) Appenzeller Hall |
| 5) Liberation Hall | 6) The Paik Library |
| 7) Auditorium | 8) Gymnasium |
| 9) Hospitalized Room | 10) Nurse's Dormitory |
| 11) Out-Patient Department | 12) College of Medicine |
| 13) Baseball Field | 14) Football Field |

LAW AND POLITICAL SCIENCE
CALL ATTENTION TO SOCIAL JUSTICE
THROUGH DEBATE AND FORUMS



The first Model U.N. General Assembly of all university students was held in Yonsei Auditorium.

Liberation Hall

This modern building, located to the south of Pinson Hall on the pine-covered hillside overlooking the athletic field, was completed on May 1956. The construction materials for the building were largely given by the United States Fifth Air Force, with the University supplying local labor and materials.



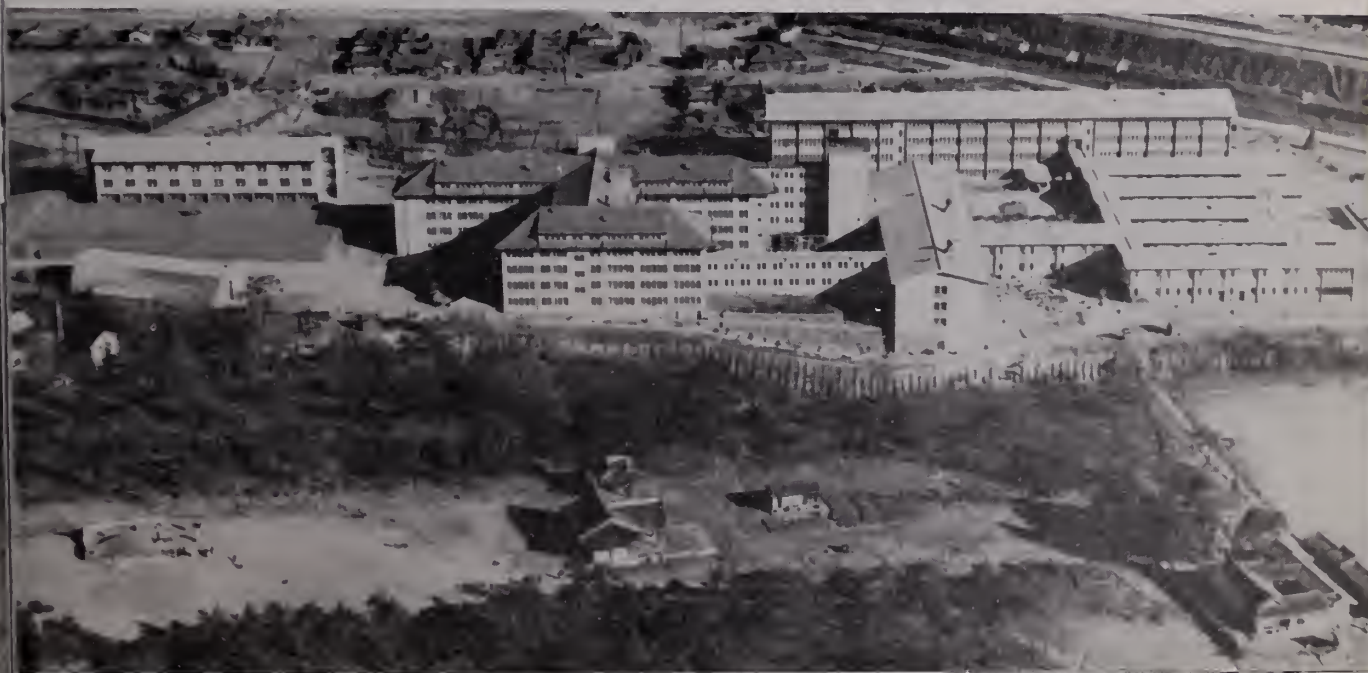


Scene of Operation in the early days of Severance.
(The operation is performed by Dr. Avison.)

MODERN MEDICINE
AT
THE MEDICAL CENTER.
EXTENDS EVER WIDENING
SERVICES TO THE SICK AND SUFFERING



General View of Newly Established Medical Center Building
Building area : Hospitalized room—2524 pyongs; Nurse's dormitory—1260
pyongs; Post-Polio Crippled Childrens' Center—144 pyongs; Department
of Nursing—640 pyongs; there are 450 beds in this building.





The quiet hour of meditation
before classes start.

WORSHIP PROVIDES THE PULSE BEAT OF THE SPIRITUAL LIFE ON THE CAMPUS



Chapel in the Auditorium



The first worship of the University Church
which started on Easter Sunday of this year.

THE LIBRARY

YIELDS THE LIFE LINE OF INTELLECTUAL RESEARCH

View of the George Paik Library

The collection, which had been started by a gift of 30 books in 1914 by H. G. Underwood, Founder of this University, has increased over the years magnificently. Now the general catalog in the central library lists over 160,000 volumes including modern and ancient book collection for research. This three-story building with a six floor stack area was a contribution to the University by the alumni in honor of Dr. L. George Paik.

Reference room, music appreciation room, reserve section, circulation and office are on the first floor, periodical room, typing room, archives, social and science documentation center are on the second floor while the third floor is used for reading room. In 1957 the University, with help of the George Peabody College team, opened a certificate-granting school of library science and 96 students took the course.



Students are reading in the Reading Room. There are 450 seats. The library introduced the open shelf reading room and home circulation to postwar Korea. Microprint, and microfilm readers and materials have recently been added to the library's resources.

Book-ends in Library

General Books—4,667; Philosophy—2,964; Religion—7,870; Social Science—18,300; Linguistics—3,333; Pure Science—10,318; Applied Science—16,754; Arts—1,660; Literature—11,287; History—9,517; Ancient Books—66,385. Total—163,055.





Foreigners are studying Korean
in the Korean Language Institute.



MODERN TECHNIQUES OF COMMUNICATION IN THE AUDIO-VISUAL CENTER FACILITATE LEARNING



Students are practicing English in the Audio-Visual Center.



Recording equipment for English practice
in the Audio-Visual Center. (above)
Students are recording authentic
history of Li Dynasty. (below)



GOOD HEALTH AND TRAINING ENHANCE COMPETENCE



Reporters of Yonsei Annals are compiling news materials.



Student Health Center which takes care of all the Yonsei family's health is enforcing X-Ray photographing of all students.



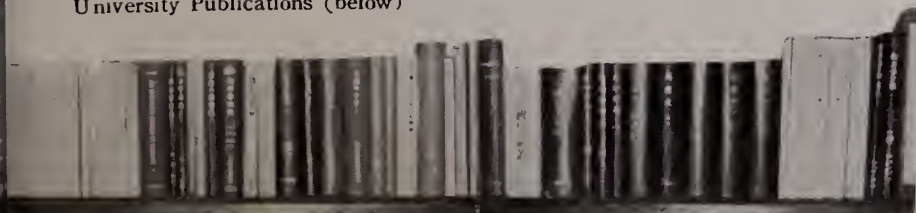
Yonsei Annals are always an intimate friend of Yonsei students.



The View of R. O. T. C. Discipline (above)

R. O. T. C. was founded on June 1961 in this University. 200 junior students and 200 senior students are now taking military training.

University Publications (below)





Yonsei Broadcasting System



Freshmen's Concert of the Department of Sacred Music

PARTICIPATION IN COMMUNITY ACTIVITIES ON THE CAMPUS
LEADS TO FULLER RESPONSIBILITY IN LATER



Girl students who received scholarships from Nok-Yang-Whoi (Girl Students Club) are planting a persimmon-tree in front of the yard of Non-Zi-Dang.



A Scene of Athletics of Four Business Colleges; Yonsei University, Korea University, Seoul National University, and Choong-Ang University.

A Scene of the Drama "Stalag 17".



A Scene of Receiving Medical Treatment.





S
ER
COMMUNITY AT LARGE



Cheering party encouraging Yonsei team that is fighting with a Korea University team. (above)

Whole View of Playground and Gymnasium
The modern building in right side is Gymnasium. (below)



SCHOLARSHIPS

OPEN OPPORTUNITIES

FOR FURTHER STUDY

1. University Scholarships

- Freshmen's Scholarship
- Tuition Scholarship
- Nok-Yang-Whoi (Girl Students Club) Scholarship
- College of Business Administration Scholarship
- College of Science and Engineering Scholarship
- Dept. of Mathematics Scholarship
- Dept. of Physics Scholarship
- Dept. of Chemistry Scholarship
- Dept. of Biology Scholarship
- The Princeton-in-Asia Scholarship
- College of Political Science and Law Scholarship
- Scholarship for Sons of Related Person to the Church
- Chung Gyu Scholarship

2. Scholarship from Religious and Social Organizations

- Pittsburgh First Presbyterian Church Scholarship
- The Honolulu Korean Methodist Church Scholarship
- Sam-Il Scholarship
- Heung-Han Foundation Scholarship
- Han-Yang Rotary Club Scholarship

3. Scholarship from Alumni and Interested Persons

- Korean Research Scholarship
- Underwood Scholarship
- Van Lierop Scholarship
- Agape Scholarship
- Mo-Un (Dr. Seung Kuke Hong's) Scholarship
- Alumni Association of College of Theology Scholarship
- Alumni Association of College of Science & Engineering Scholarship
- Alumnus, Yun Joon Kim's Scholarship
- Woi-Sol (Dr. Hyun Bai Choi's) Scholarship

4. Scholarship from Government Organization

- Scholarships for War Orphans (Martyred Pastors Children)
- Government Scholarship on a Loan Basis



The Movement of the Student

The statistical table of the students in the year of 1962 is as follows:

Divison College	Student			Absentee from school	Enlist- ment	Total
	Men	Wo- men				
Undergraduate ; Liberal Arts	752	157	909	74	232	1,215
Business Administration	667	19	688	46	278	1,012
Science & Engineering	1,027	86	1,113	83	325	1,521
Theology	130	70	200	19	42	261
Political Science & Law	703	20	723	53	207	983
Medicine	231	194	425			425
TOTAL	3,512	546	4,058	275	1,084	5,417
Graduate School	163	5	168		46	214
TOTAL	3,675	551	4,226	275	1,130	5,631

Statistical Table of Graduate Students

Graduation year	Division (Name of School)	Men	Wo- men	Total
1919-1944	Chosun Christian College	1,663		1,663
1944. 9	Keijo Technical Administration College	152		152
1908-1957	Severance Union Medical College	1,448	5	1,453
1910-1958	Nurses' Training School		497	497
1946-1949	Chosun Christian University	661		661
1950-1957	Baccalaureate Service of C. C. U.	1,294	81	1,376
1950-1958	Middle School Training Insitutte	350	33	383
1954-1961. 12	Master's degree	244	6	250
1958-1962. 1	Certificate-granting School of Library Science	68	28	97
1957. 9-1961. 12	Baccalaureate Service of Yonsei University	3,189	423	3,612
1959-1961. 12	Doctor's degree	25		25
1908-1961. 12	TOTAL	9,096	1,073	10,169



LOOKING AHEAD— THE PROPOSED UNION BUILDING



The Union Building which will begin construction in August of this year is expected to be completed next year of 1963.

The dream that the entire Yonsei family has had will soon come true. In this grand building there will be well-arranged rooms for both professors and students such as, rest-rooms, restaurant, tea-room including a well-equipped music hall, post-office, public telephone, etc. A large and beautiful rest-room for women will also be provided. This building will be largely used not only for student recreation but also for student activities.

SYCAMORE LOUNGE
for women





Yonsei - highest indiv. grade
Sungail - 95%
Keimyung 87%

PUBLIC, WEDNESDAY, JANUARY 16, 1963

22,568 to Receive Degrees; Rosters Made Public Here

The Ministry of Education yesterday announced rosters of the college seniors who have success-

fully passed this year's state-managed examinations for bachelor's degrees.

A total of 22,568, or 90.4 percent of all applicants numbering 25,189, passed the examinations.

Korean Nurse

in NY

Ko-lead ses' spi-ap-m, The Taejon and Catholic Colleges topped the list of the 48 colleges and universities with the highest rate. All the applicants of the two schools passed the exams.

ns r d o t r Seoul National University (SNU) and Yonsei University were No. 2 on the list with 99 percent each—of 2,717 SNU applicants 2,691 students passed and 952 among 961 Yonsei University seniors were successful in the exams.

The most unsuccessful was the Kwandong College in Kangwon-do. Only six of the 12 were successful.

Korean Republic

Women's College Opened

A simple but impressive opening ceremony at the Seoul Women's College over the weekend heralded a prominent new phase of college education for women in Korea. The ceremony presided over by Dr. Whang Kyung Koh, President of the college, was attended by many social, religious and educational leaders.

The college which is financially supported by the United Presbyterian Churches in the U.S. aims at providing practical education and leadership training appropriate to Korean society. It emphasizes qualitative rather than mass education.

The school which starts its academic study today, has four departments including Sociology, Home Economics, Religious Education and Rural Science. It has 98 students with 15 faculty members which include an American professor, Dr. Belle B. Beard who arrived recently as the first Fulbright Program professor to Korea.

The three-story school building located in the former public park at Taenung, was constructed at the cost of 200 million hwan.

Funds for a two-story dormitory which houses more than 100 was donated by a member of the Presbyterian church in Seoul. Facilities and equipment of the school including a grand piano, books and other musical instruments were also donations of Presbyterian members and churches in Korea and Japan.

Korean Cyclists

Hand

OPEN DOORS FOR CAMPUS MINISTRY

Dr. Koh Pyung Kan, a noted educator and devout Christian layman, has called attention to a remarkable change in opportunity for campus ministry which Korea Churches and Missions have been slow to recognize.

Originally, Protestants pioneered in the establishment of schools in Korea, opening a fertile field for evangelization of youth. As Japanese control was increasingly exerted on all schools in the land, Christian schools were the only places where such Christian activity was possible. In the Japanese era, a large proportion of Christian students attended Christian schools.

Following liberation, campus Christian groups were rapidly formed in public schools throughout the nation. In 1947 these new groups were organized as the Korean Student Christian Federation, the forerunner of the present Korean Student Christian Movement.

Schools constructed by public and other non-Christian agencies or individuals mushroomed. Christian schools also expanded rapidly, but the proportion of Christian students in Christian institutions steadily declined. By 1959, total school enrollment had climbed to 4,460,000 - approximately one person in every five in the nation being a student. Education had become a major national enterprise of the nation, second only to farming. The new and growing non-Christian schools showed a general willingness and sometimes even an eagerness to open their doors to Christian activity provided they did not involve sectarian controversy.

Dr. Koh, while serving as President of Kyungbuk National University, strongly urged that Protestant Churches and Missions act unitedly to provide evangelists for this work. He has often reiterated this concern because the future impact of the gospel among the nation's leaders may well be decided by the response, or lack of it, to this opportunity. It is reported that in one recent government examination six hundred applicants competed. Among the six hundred there were only two Christians and neither of them was among the sixty employed.

An intelligent response to this strategic opportunity requires some adaptation of historic methods. Instead of evangelists going from individual churches to do denominational work in unevangelized areas, specially trained graduates of college and seminary need to be sent to the campuses to do interdenominational or union work. The ministry of Protestant chaplains in the ROK military forces may provide helpful experience for initiating this new ministry. The basic problem seems to lie in developing some new pattern for indigenous support for such united evangelistic endeavour.

The development of Mission strategy is somewhat different, the concepts arising out of two historic patterns of educational evangelism: 1) evangelism through Christian schools, or 2) campus work through denominational centers located near the college and supported by the general benevolence giving of many local churches. Because these patterns are widely known in missionary-sending lands, they are naturally viewed as an appropriate strategy in Korea by mission agencies. This approach involves massive expenditure of funds and personnel to maintain existing schools and to establish new student centers.

When the total need, opportunity and resources in Korea are considered, this traditional strategy of missionary educational evangelism appears to require some alteration. Consider the following:

Total college and university enrollment	143,000
Total Christian enrollment (Estimated at 15%)	21,450
Total enrollment in Christian colleges (approx.)	13,500
Christians enrolled in Christian colleges "	9,000
Christians enrolled in non-Christian colleges "	11,450
Missionaries assigned to Christian colleges	26
Missionaries assigned to campus ministry	4

The proportionate investment in facilities for ministry through Christian institutions as compared to the investment in campus work in non-Christian colleges is even larger than that in personnel.

More than one-half of the Christian students and more than 80% of all students in Korea attend non-Christian institutions. These figures do not, of course, mean that our missions should cease to evangelize through Christian colleges. It is still true that the best witness for Christ can be made by a Christian faculty in a Christian college. At the same time, the above statistics reveal a vast field for new effort by the allocation of new personnel and resources to campus ministry in non-Christian colleges.

such

The method in which/new resources are to be used in Korea should be carefully studied. The Christian constituency of this country will probably be unable to maintain and staff, not to mention financing the construction of, a network of denominational centers (or even of inter-denominational centers). If such centers are developed, it appears certain that they will need to be subsidized on a continuing basis by foreign funds. Such an approach involves the conscious development of work which departs from the historic policy of self-support by which the church here has grown so remarkably.

It is possible, however, for new personnel to be employed effectively in campus evangelism without large investments in buildings. The pattern of the SCM in Japan, Brazil and other lands may be cited. National and missionary campus evangelists itinerate among the colleges, conducting Bible study conferences, consulting with local volunteer workers and enlisting the cooperation of Christian faculty and pastors. Salaries and travel expenses for nationals employed in this work may be secured by solicitation of interested individuals and churches. Meetings may be held in most cases within college facilities where the witness is likely to be greater among non-believing students than is the impact of activities held in separate buildings off the campus. Miss Melicent Honeycutt of the Southern Presbyterian Mission is now conducting such a ministry in Chunbuk University in Chunju. Using the

facilities of the University, the project combines a minimum of financial responsibility with a maximum potential for evangelism.

When a new strategy of campus ministry is being discussed, some reference must be made to the continuing role of the local church. It is and must continue to be the basic unit of worship and service for the Christian student and the home-base of evangelistic effort among non-Christian students. An interdenominational agency for campus ministry such as the Korean Student Christian Movement is the arm of the local congregation which can be extended into the very life of the non-Christian institution. Campus SCMs now witness in twenty-eight colleges and one-hundred fifteen high schools in this nation. This work can be strengthened and extended as the cooperating Churches and Missions see this strategic opportunity and send additional evangelists for the work.

Faced with open doors for a great new ministry and with throngs of eager, inquiring students, the Korean Student Christian Movement urges its member Churches and Missions to study this opportunity prayerfully and to initiate a determined campaign to win the future college-trained leadership of the nation for Christ.

-A Statement Prepared by
Rev. Myong Gul Son and
Rev. Dale Robb
Staff Members of the Korean
Student Christian Movement
September 19, 1961

The Korean Christian Literacy Association

What The Church is Doing

About Illiteracy

A program that has
international acclaim

Third floor
The Christian Literature Society Bldg
Seoul, Korea

The Work and Program of the

Korean Christian Literacy Association

I- It's History

The Korean Christian Literacy Association was founded in June, 1949, when Dr. Frank Laubach, the World Literacy expert, was sent to Korea by the World Committee to initiate his particular type of program. He first worked his "Primer" over into Hangul with the help of a very efficient Korean, which he then presented at the three training conferences he held, - One at Taegu, one at Chungju, and one in Seoul. He also gave instructions on how to write for the newly literate and he left behind him not only the "Primer" but materials for a Reader which was a collection of articles, the members of the conference had turned in. He holds that just teaching the "Primer" is not enough; the new literates must have material on which to exercise their new skill.

In the working out of the literacy program after Dr. Laubach left, much assistance was given by USIS as they said it was really their field. They printed 50,000 copies of Primers and 1,000 sets of charts for teaching purposes and presented to the literacy association. Later when the literacy association met to formulate plans for carrying on the work, Mr. Ha-Young Youn was asked to become the general secretary. Two rooms were secured in the Christian Literature Society building for offices and Mr. Youn set about preparing reading matter for the newly literate. Soon orders began to come in from the provinces and churches for "Primers" and Readers and things were off to a good start. By the end of the year there was staff of seven full-time workers, three of them paid by USIS. At the time of the invasion there were about 200,000 volumes on hand, which were all lost to the communists.

Mr. Youn, the general secretary, immediately set about re-assembling and reorganizing in Pusan, with the funds he had been able to carry away with him, and was planning to get the work started.

In the spring of 1951, a committee was chosen to try to continue the work but just at that time the POW program was started and as over one fourth of the prisoners were found to be illiterate the CIE which was in charge of this work asked to take over Laubach system and for the loan of Mr. Youn to over-see and direct. Mr. Youn, after training some teachers was sent to Tokyo to join a staff of writers to prepare Readers and to over-see the printing of sufficient Primers. A first Reader in two volumes was quickly prepared and sent to the POW Camps and later, Readers two to five were prepared.

In the spring of 1954, the world committee in conference with Korean leaders decided to assist in reactivating the Literacy Association and Mrs. Mable Genso was appointed to the post of cooperative general secretary of the association. First in order was to either locate or produce materials. Primers could not be found but USIS passed over to the Association 900 each of the two volumes of the first Readers.

KCAC presented 5000 each of the 2nd, 3rd and 5th Readers. A 4th Reader was written but for some reason not printed. Early in September 10,000 Primers came from the Press and by early November 10,000 each of the two volumes of the first Reader. Mr. Youn got to Korea from Japan late in November and hopes were high for a real beginning, but after less than two months he took sick and finally had to give up altogether. This was a great disappointment but the association was most fortunate in being able to secure the services of Mr. Cynn-Young Ahn, a teacher and writer of long experience and keenly interested in literacy work. In 1957 Mrs. Genso, the cooperative General Secretary passed away in America and Miss Edith Simster was appointed to the position.

Mr. Ahn had worked for about 7 years for the literacy work and achieved great advancement. The present situation of the Association will be best the evidence of his work. Mr. Ahn resigned his post last August and at present Mr. Jai Won Sim is the General Secretary of the Association.

II- The aims of the Association

- (1) To help illiterates- adults above 15 years-learn Hangul and to encourage to them to read books so well that they may develop themselves, their societies and their nation.
- (2) To encourage non-Christians read the Bible by habit so that they may become Christians and Christians to Read the Bible by habit so that they may become better Christians.
- (3) To help people improve their living standards.

III- The Work of the Association

- (1) Teaching illiterates by voluntary teachers.
- (2) Training leaders through training classes and literacy lectures by the promoters and field workers of the Association.
- (3) Publishing books, booklets, pamphlets and leaflets on Christian faith, tragedy of ignorance, health, superstition, farming, biography, co-operation and so on.
- (4) Establishing Readers Club.
- (5) Enrolling Association Members.
- (6) Making film strips to teach and preach.

IV- Work Done by The Association

(1) Table showing number of illiterates who learned to read.

<u>Year</u>	<u>Learned Illiterates</u>	<u>Year</u>	<u>Learned Illiterates</u>
1949	15,000 *	1956	14,000
1950	3,000	1957	12,000
1951	50,000 **	1958	11,000
1952	15,000	1959	12,000
1953	10,000	1960	13,000
1954	13,000	1961	5,500 ***
1955	13,000		

* In co-operation with USIS
 *** To September 1st, 1961

** Work with Prisoners of War

(2) Training Leaders Through Training Classes and Literacy Lectures

<u>Year</u>	<u>No Meetings</u>	<u>Total Hours</u>	<u>Trainees</u>
1949	3	15	230
1950	20	80	1000
1951	270	700	21,000
1952			
1953	36	230	1,800
1954	40	270	2,300
1955	110	330	8,355
1956	81	250	6,300
1957	191	300	12,400
1958	207	600	13,600
1959	165	410	13,100
1960	207	620	8,000
1961	75	240	2,654 *
<hr/>			
Total	1,405	4,045	90,739

* To September 1st, 1961

(3) Books Published

1- Donchon Village

This tells in story form, the cause, harmfulness, cure and prevention of parasites. A Severance doctor provided the data.

2- Nahmju Village

This puts in story form the duties of citizenship in a democracy.

3- New Village People

These are stories of how a village was transformed when the people became literate. And it tells the literacy leaders how to run the literacy work.

4- Who Will Win ?

A story of dissatisfied factory workers. Some wanted to try to solve their problems by communism. A Christian opposed this but the majority went along. When they failed and got into trouble, they turned to the Christian saying his way was better. They appreciated his service to all in trouble whether they were his friends or those who turned against him, or even the employers.

5- What Do We Believe ?

A series of conversations based on the Apostles Creed. Designed to help ordinary church members to understand the fundamental beliefs of A Christians.

6- How to Write a Letter

A guide book for letters. It gives the component elements and many examples of a good letter. With this, one could write a letter.

7- We, Too, Can Live Well

A story of better methods of rice farming by a graduate of the National Agricultural College in Suwon who attended our Writer's workshop:

8- Songs of Four Seasons

A simple, but poetic reader prepared especially for youth, to follow the Primer. This was also written by one of our workshop members- a graduate of Taejon Seminary.

9- King Seh-Jong

The story of one of Korea's greatest Kings. It was under his leadership that Hangul script was developed and tested.

10- The Hand

It tells us of the real pretty hand, the working hand, the lending hand, the praying hand, the speaking hand and a certain great hand.

11- Mother

Stories of great mothers that any mother could be; Korean, Chinese, Biblical and Western mothers are included.

12- The Happiness of Blue Birds

This is one title in a group of stories prepared particularly for women readers.

13- Now, I, Also Can Make a Good Living

These are stories of how a village overcame poverty by raising rabbits, bees, poultry, and pigs. Accounts were written by young men who really tried these things successfully.

14- Think About It

Experienced stories about gambling. This book tells some concrete methods of the extermination of gambling.

15- Nightingale

The story of Florence Nightingale. It is written by a Christian Home writer who attended our Writers' workshop.

16- Abraham Lincoln

The story of Abraham Lincoln, seeking to picture Lincoln's character rather than to introduce his achievements.

17- Seven Wives

Stories of seven wives selected from the Bible, seven wives selected from here and there, and seven wives of the world.

18- Story Bag

Twenty-eight interesting and helpful stories have been written in this book. It is a teacher's help.

19- The Mouth

The mouth for speaking, for food, and for singing is written in this book. The morality and the hygiene of the mouth are emphasized.

20- The Words of Jesus

Jesus words from the four Gospels in simple literature.

21- Clean Life

A picture book for children and parents. It is on physical and spiritual clean life.

22- Bible Quizzes

It is for Bible study. Quizzes, Biblical passages to be learned by heart, twenty questions, five stair-case questions, riddles, filling blanks, and cross-word puzzles.

23- The Secret of Hangul Spelling

One who has learned the old spelling already could learn the new spelling within ten hours with this book.

24- How Our Bible was Written

It is a Bible study book.

25- The Man Who Lived With God

It tells the life of George Washington Carver.

26- Speaking Statue

It is written in drama form. Five stories on superstitions.

27- The Man Who Lived According to His Will

It is biography of David Livingston.

28- The Ark and the Rainbow

Stories from the Old Testament from the Creation to Joshua.

29- Four Friends

Stories from the Old Testament Samson to Jonah.

30- The Man Who Lived for His Country

Biography of Grundtvig of Denmark.

31- One

Importance of one. Everything starts from one.

32- The Greatest Man

Stories of the great followers of Jesus.

33- Sukang Village

Brief explanations of those laws useful for daily life.

34- Bag of Wisdom

Senses and Wits.

35- Cynn Saimdang

Biography of Cynn Saimdang who was one of the greatest Korean Women.

36- The Man Who Lived according to The Word

Biography of Sandar Singh.

37- Pyknyuk Village

Manual of etiquette.-a courteous village.

(4) Readers Clubs

One of the most important and far-reaching phases of the work of the Association is the establishment of Readers Clubs. The aim of the program is to encourage people to get the habit of reading books, including the Bible, and thus secure knowledge on how to improve their general living conditions.

When more than 15 people of over 15 years of age who have mastered Hangul, but have no books to read, form a Readers Club and have a trustworthy volunteer leader, the Association donates 20 volumes of books to the Club. After all the members of the Club read each of the books, they are required to write an impression of each of the books and send them to the Association. Then the Association donates another set of 20 volumes of books to that Club. By such procedure 100 volumes of books can be donated to one Readers Club by the Association. After this, the club may support itself. At present we have 2,457 Readers Clubs, with 47,360 members. Of these clubs 20 are now self-supporting.

V- How The Work Is Supported

The sources of income are:

- a- Subsidy from the Far Eastern Office, New York (from Mission Boards, etc)
 - b- Other gifts from friends
 - c- Membership fees
- | |
|--------------------------|
| about \$10,000.00 a year |
| about \$ 1,000.00 a year |
| about \$ 100.00 a year |

VI- Our Staff

At present the Association has a staff of five: a general secretary, one writer, one field worker, one office secretary, and one caretaker. We need an Associate General Secretary to replace Miss Simester, one more writer, and two field workers to maintain our present work with 2,457 Readers Clubs, and 500 Han-Gul classes.

VII- The Task

There more than 1,700,000 illiterates in Korea. Korea can achieve sound progress only as illiteracy is wiped out, and these people are trained to lead good Christian lives.

The Christian Literacy Association, thanks to the leadership of C.Y. Ahn, has an excellent program and well selected materials for that program. In fact this Association received high commendation for its literacy program at the East Asia Christian Literacy Conference at Hakone, Japan, in 1958.

In helping to secure funds for more books, and more workers, in helping to introduce these books and workers to new churches and new classes, we can wipe out illiteracy and build a more solid foundation for a future Christian Korea.

THE UNIVERSITY CLUB

127 Changsung-dong, Chongno-ku,

Seoul, Korea

Tel. 3-0857

NEWSLETTER

Editorial Staff:

April 3, 1961

Yoo Ho Sun, President

Edwin W. Kilbourne, Secretary

Chung Hong Eun, Club Manager

APRIL PROGRAM

Interested in something NEW?

Then be sure to attend the Club meeting

at 7:15 P.M.

on April 11th, 1961

at Conference Room in USOM, Namdaemoon.

Every member who attends will take an active part in the program! Every member is an expert in some aspect of this field! No advance preparation required! No "homework" assigned! Come and help launch an important Club project which is novel, interesting, useful, and beneficial for all our members and for many other people throughout the WHOLE WORLD! Curious? Then come and see!

Our March Club meeting was an unusually enjoyable and informative program prepared by the lady members of our Executive Committee: Miss Lee Hyo Chai and Miss Kang Eun Sook. The special topic "Higher Education for Korean Women" was ably presented by a panel of three: Professor Lee Chong Sung of Yonsei, Miss Cho Chung Cha of Ewha, and Dr. Burnice Jarman of USOM, and moderated by Miss Lee Hyo Chai. The discussion ranged from a historical sketch of the beginnings and progress of higher education for Korean women, to a picture of the recent introduction of a co-educational program in Korea, and closed with a survey of the particular problems encountered in the higher educational field. The following is a summarized text of the discussion:

HIGHER EDUCATION IN KOREA

by

Dr. Burnice H. Jarman
Chief Advisor, Higher Education
USOM-Korea

The greatest single problem facing Korea is to pass quickly from a simple, rice growing, extended family, and authoritative society to a complex, industrialized, and democratic state. Korea must be able to compete economically with her neighbors, especially Japan. Her schools, therefore, must be the equal of those in Japan.

Democracies are founded on intelligently informed citizens who choose their leaders and express their wills concerning the disposition of national problems and issues. Democracies depend, also, on the quality of leadership found in government, business, agriculture, and social institutions. The role of university education in democratic countries, therefore, cannot be overly stated. Universities not only train for leadership in government and the professions, but also win the minds and loyalties of young people for the Free World.

Every Korean university graduate should read the Report on Survey of National Higher Education in the Republic of Korea published in 1960. The Study is printed in both Hangeul and English. The Survey Team was composed of distinguished American educators under the codirectorship of Vice President William T. Middlebrook of the University of Minnesota and Dean Walter A. Anderson of New York University. It is not the purpose of this paper to review in detail the Survey's findings and recommendations. It is the writer's purpose, however, to point out to the Korean people what he believes to be the five chief problems in higher education and what Korea should do to solve them.

Knowledge of Korean colleges and universities came from many sources - membership of the Survey Team, visitation to all of Korea's thirty-three public institutions of higher learning, and close association with Korean colleagues, particularly those who serve at Ewha Womans University and at the Seoul National University. The problems that follow below include both cost and non-

cost items for their solution. Korea needs money badly for its institutions of higher learning, but Korea has even greater need for faith and imagination.

Problem One in Korean higher education has to do with quantity versus quality. Korea has too many universities and too many professional schools and colleges for the country's limited economic resources. A survey is long overdue to determine how many engineers, teachers, nurses, doctors, etc. are needed yearly. Once the number of graduates needed is determined in each profession, educational leaders can direct their attention toward quality education.

Korea has some sixty colleges and universities. There are now ten engineering schools, eighteen normal schools, etc. Thirty-three public institutions, in the writer's opinion, could be consolidated into seventeen quality institutions. Such combinations of schools would improve the teaching staff, laboratory-library materials, as well as to prevent costly duplication of maintenance and administration.

Problem Two in Korean higher education is the need to revise the existing educational laws that legislate for academic mediocrity. Explanation of three educational laws will serve to illustrate this point.

The first poor educational law has to do with the departmental quota system that forces a high school graduate of eighteen years to make a final decision as to his future vocational choice. Should he enroll for medicine, for example, and later find that his interests and talents are more suited to engineering he would either have to continue in medicine or leave the university. He could not transfer to another department, for freedom of movement in Korean universities is now impossible and accounts for many unadjusted and unhappy students.

Inasmuch as departmental budgets are built around departmental enrollments professors are penalized when their students fail to pass their courses. The result is that there is little attrition of students owing to academic failure. It is difficult, indeed, to enter a Korean university, but once enrolled the path to graduation is very easy. No failure standards result in low standards for everyone. Why work hard when everyone passes?

Another poor educational law limits the tuition rates for all schools, public and private. The law is obviously intended to prevent some institutions from exploiting their students. Why penalize the good schools in order to discipline the bad? A much better way of enforcing minimum academic standards would be the establishment and supervision of criteria involving standards for buildings, teaching-learning aids, faculty, curricula, and examinations. Where there is no freedom for an institution to experiment and explore the unknown there is little opportunity for Korea to throw back the horizons of ignorance and discover new knowledges needed to solve novel problems facing a nation in transition.

A third poor educational law guarantees that poor graduates will result from Korea's graduate colleges. All the department of chemistry, for example, has to meet for graduate work in any

present institution is to employ three faculty members provided one is a professor, one an associate professor, and a third person. The law fails to mention earned degrees required of faculty members, library-laboratory materials, and the quality of the students enrolled. Imagine a non-graduate faculty turning out students with master's and even doctor's degrees! Korean students deserve better treatment from their graduate schools.

Problem Three has to do with abolishing the educational vacuum that now exists in Korean higher education. On a national level the Ministry of Education operates without the advice of wise laymen to help them plan and implement their programs. There is real need for a Board of Regents who would represent the thinking of the professions, industry, agriculture, and government.

Institutions, likewise, operate alone and separate from the everyday business world. Schools of Business must be a part of the business world. Business leaders should have a voice in the curriculum if they are expected to employ the graduates. Once business and industry become partners of the universities businessmen will support these institutions financially and in other ways. The same can be said of agriculture, government, etc.

Because institutions operate in a vacuum there are too few evening schools for employed people and virtually no extension and summer schools. The sad result is that both faculties and buildings are not utilized to the maximum degree. Even the academic calendar needs revision to get more educational weeks than the thirty-eight now utilized.

Problem Four is concerned with sharpening the academic climate. The writer has taught Korean young men and women who have studied in his classes at The George Washington University since 1939. He can testify that Korean students are second to none in intelligence, industry, and character. Why is it that Koreans meet high standards abroad and support low academic standards at home? The answer, of course, is multiple. Korea with its present economic limitations can take the following steps now:

1. Establish better admissions procedures involving high school transcripts, interviews with prospective students, and improved national written examinations.

2. Realistic graduation requirements of 120 to 130 semester hours. At present a minimum of 160 semester hours are required.

3. Improved curricula in all schools and colleges based on required classroom attendance by both faculty and students. The curriculum must include more emphasis on research in new fields such as psychology and sociology.

4. Improved teaching that would necessitate term papers, student research, class discussions, and better faculty-student rapport.

Problem Five is the need to establish a student life program at each institution that would guarantee each person basic student services and activities. Student services are concerned with housing, feeding, health, aesthetic, and moral needs. Student activities are both athletic and non-athletic. They run

the range from intramural athletics to student government and subject-matter club activities.

Korean students need to express themselves in debate, athletics, the arts, and sciences. They need to learn how to lead and when and whom to follow. Students grow and develop both in the classroom and outside of school buildings.

Who should attend Korean colleges and universities? The answer, of course, is the nation's ablest young people who promise to serve themselves and their country best by benefitting from a higher education. Education is Korea's investment in people. Korea's greatest resource is not her soil, climate, location, and raw materials. The greatest resource is her people. And people are divided into two sexes, men and women. Women, too, must be as well educated as men.

The writer does not dare to answer for Korea, but in his own country he believes that the education of women to be more important than that for men. Why? Men will get training on the job at all vocational and even professional levels. It is our women to whom we must turn for moral and spiritual inspiration. They bear the nation's children. They rear them. They teach them value judgments. They prepare the youth for responsible adulthood.

Women are part of a nation's manpower. Manpower is needed not only in the homes and communities, but also in government, in the schools, factories, laboratories, and business offices. Women rightly find in democratic countries their way in increasing numbers in the professions. Let us not in Korea neglect our daughters' schooling. Let us give them equal opportunities to compete with our sons in the classroom, the laboratory, the professions, and in governmental and business offices. A nation so dedicated to the education of its sons and daughters will inevitably overcome all problems, real and imaginary.

Let us resolve that in Korea we will give our youth the best tools possible within our economic capacity for education of the spirit, of the mind, of the heart, and of the hand. Let us realize fully that knowledge is not enough. We must believe in ourselves as individuals, as a people, and in our future. We do not need educated cynics. We do need educated men and women of vision, faith, and imagination. Laymen and professional educators working hand-in-hand for common purposes find no task too hard and no problem too difficult to solve.

Biodata of Dr. B. H. Jarman

1. Dean and Professor of Education, The George Washington University since 1939. Leave of absence
2. Chief Advisor, High Education, USOM-Korea, February 1960 - Feb. 1962
3. Public speaker, author, educational and managerial consultant.

4. Member of the Faculty, Command and Management School, U.S. Army, Ft. Belvoir, Virginia.
5. Member of the Board of Expert Examiners, U.S. Civil Service Commission since 1950.
6. Listed in such publications as Who's Who in America and Leaders in Education.

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HIGHER EDUCATION FOR KOREAN WOMEN

by

Prof. Lee Chong Sung
Dean of Students
Yonsei University

1. Higher Education for Korean Women yesterday and today.

For many centuries Korean people lived under feudalistic society. According to the structure of the society there is class-consciousness, though it is not as strict as in India. The people of upper class were taught not to have friendship with people who belonged to the lower class than their own. The lower class-people should not have friendly relation with the people who belonged to the lowest class. This custom was more strictly observed in their marriage. Naturally this custom and class-consciousness resulted to the people to have Yangban-Sangmin consciousness for many centuries.

Another feature of Korean society was that the women's role was far lower than what it supposed to be. Their activities were confined to their homes; their duties were to serve their parents-in-law and their husbands and to raise children. People thought that it is women's fault if a couple do not have any children, as still these days believe. Their best beatitude was to serve and to take care of their parents-in-law no matter how much and how long it would give suffering to them. In order to accomplish this duty it is not necessary for them to have any education. Education is only for men, not for women. Men do all the necessary business and make money for the family; therefore, women should stay home and raise children and make family life happy.

2. When western civilization invaded the Land of Morning Calm about a little

Less than a century ago this long kept custom was gradually loosened and as the result majority of Korean people came to believe that women also should have education. But still Korean leaders were hesitating to provide any educational institution-

for women. While Japanese who lived in Korea built many middle schools in Korea for their own children, Korean leaders did not willing to build any school for Korean women. At this stage Korean Christians took a bold action to open the way of learning for women. Mission boards and churches built many private grammar schools and middle schools all over the country; for instance Soongei and Besung in North Korea, Ewha and Jungshin in Seoul and Sinmyng in Taegu. Ewha University was started by Dr. Apenzeller. But still the system of education for women was different from that for men. Girls middle school was four year course whereas boys middle school was five year course. This was applied even to Japanese schools. At the same time the content of teaching in its degree was lower than that of boys. Because of this reason before the liberation there was no co-educational institution for higher education. Even in Japan there was no exception. This was the situation of education in Korea in the past.

3. In many respects the liberation of Korea from Japanese domination in 1945 brought tremendous changes to Korean society. It was a liberation from slavery, poverty, foreign domination, feudalistic society, Yangban-Sangmin-class system and from illiteracy. Before the liberation there were only one university and a few colleges, if my memory is correct. Of course we had two women's colleges, namely, Sookmyung and Ewha. But fifteen years after the liberation, now we have more than sixty universities and colleges and almost half of them are in Seoul. Most of the colleges and universities are co-educational institutions. It was especially good-news for women and they are now fully enjoying their liberation not only in the field of education but also in their home and social life.

4. I like to especially mention this evening about higher education for women in a co-educational institution. In our school there are about six hundred girls out of four thousand student body. It is fifteen percent of the entire student body. They are well educated in their own high schools and in every respect they are qualified for higher education in a competition with boys. Occasionally some girls are superior to the boys. Matter of fact the best student in the graduating class last year was a girl, and I was surprised that in my classes girls in general are much better than boys in their class work and their behaviour. Some girls have difficulties to catch up their studies but it is not because they are inferior to boys but because of some other reasons. As far as my observation is concerned modern Korean girls are fully qualified to compete with the boys. This is my conviction that in this respect there is no problem about higher education for women in the co-educational institution.

5. Yet, we have a few problems in our school.

a. In the first year of our school boys are, generally spea-

king, kind to girls and treat them well. They behave as gentlemen. They are willing to yield better chairs and places to girls. Particullarly in winter boys make room for girls around the fire place or stove. But from the second year they are getting worse and worse and finally they completely disregard girls. The reason for this is, I believe, that they are kind to girls in the first year because they are interested in them and like to know what kind nature they are. Some of them may be looking for a date. But from the second year their interest in girls are cool off and spend more time for their study. Some times the problem of love affair occurs but it is very rare, and usually those who fall in love in the same class quit the school before long.

- b. The problem of dressing. I heard many complains of girls that boys talk too much about girls dress. For instance if a girl wears a nice new dress with attractive colour combination in addition to a nice looking, then the girls would expect to hear from the boys a nice talking about her dress. If she does, then she really has to face a big disappointment. Boys would not say: "her dress is nice Oom!", but they would say instead: "she is professional. Her mother must be a War-relief goods dealer". On the other hand if any girl wears a conservative dress, then the boys would make a fool of her dress saying that "she must be a nun, or she has no interest in sex," or they would say that she is "das" which means that she is sexually neutral. In present in our campus girls, therefore, are very nervous about their dress.
- c. Smoking in class rooms. It is strongly prohibited to smoke on campus in our school. Before the April Revolution it was very seldom to smoke on the campus and none of the boys dared to smoke in class-rooms; but after the revolution it is very common to smoke in class-rooms. The other day a girl came to my office and complained that she can't study in the class-rooms because of smoke.
- d. On the other hand we have some advantage and hopeful aspects, too. For instance girls in our school have very good opportunities to contact with boys and to understand opposite sex. A girl told me that she is very much proud of herself to her friends because she knows boys better than her friends who are studying in girls college or university. If she finds any boy friend I don't have any objection.
- e. Girls in a co-educational institution find that boys are deeper and wider in their thinking than themselves. Girls are fast in their understanding, but it is not deep and their understanding is very often superficial and not deep. A girl in the class of mathematics told me that she could beat boys competition in the first year but no more from the second year because boys are in a way slow in their understanding but surer and deeper than girls. Well, any

way it is good for both sex that they can find the opposite sex being better than themselves in some respects and not in other respects. I think this is one of the reasons why we prefer the co-education.

- f. Concerning the curriculum I may add a few words. We offer a few courses for only girl students such as Home economics, Child-care, Home-problems and Gymnastics. Rest of the courses are exactly same as the boys.

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Club News

1. The following new members have been accepted by the Executive Committee and we are privileged to to welcome them into the Club:
 - a. Miss Sook Ja Kim, 30, Korean; Program Director, Tai Wha Christian Social Center; graduated Univ. of Chicago, majoring in Social Science; degree, M.A.
 - b. Mr. Ip Sam Kim, 39, Korean; Economist, Economic Development Council; graduated Univ. of Minnesota, majoring in Political Science and London Univ., majoring in Public Administration; degree, B.A.
 - c. Dr. Sung Chick Hong, 31, Korean; Professor, Korea Univ.; graduated Univ. of Washington, majoring in Sociolozy; Sociolozy; degree, Ph.D.
2. Our hearty congratulations to Dr. Pill Whoon Hong, last year's Club Presedent now observing the hospital in Baltimore, Md., on his success in passing the Board Examination in General Surgery. This is the first time that a Korean doctor has passed this examination. Dr. Hong is expected to return to Seoul in July.

Former Club President, Dr. Suk Soon Suh, has returned from his survey trip to England. Dr. Nam Kyu Chung, Director, the Agricultural Institute, has returned from an official observation tour in Taiwan and Japan. We welcome both of these members back, and look forward to seeing them from time to time in our Club meetings.

Associate Club member, Mr. McRee Elrod, writes of his present activities in the State, and proves his Club loyalty by paying his dues a year in advance! We also wish to congratulate the Elrod's on the birth of their fourth child, a daughter, last December.

3. The Executive Committee has decided to accept dues payments from foreign members in hwan or in dollars. If dues are paid in hwan, they shall be calculated at the current official conversion rate.

4. By courtesy of the British Embassy, Mr. Peter Smart showed a thrilling color film on the wedding of Princess Margaret. A fitting climax to Ladies' Night at University Club! Thank you, Mr. Smart.

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In anticipation of the publication of a book of poems by Club member Yang Soung Mok, it is our pleasure to include one of Mr. Yang's favorites in this issue of the Newsletter:

Elegy

The April heart
 Under the April Sun
 They died here
 As the shield;
 The souls have never wondered
 Why they laid there,
 Barricaded and sulfurous place.

The banner is upward
 With the raging stream,
 And they scream Freedom
 With the empty hands;
 God did forsake
 The fools so much
 More to spill the blood
 Here and there.

Ah! woeful death
 Against the spite
 And ruthlessness
 In flowery April;
 You are laid as
 Calmly as angel
 Broodingly as Martyr
 Painly as Human
 In our heart forever more.

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Memorandum

A Summary of

An Interview by Chas. A. Sauer and Edward Adams

with Dr. M. S. Kim, Adviser Ministry of Education.

Situation : Dr. George L. Paik had been dropped as a Trustee of Yon-Sei University by order of the Ministry of Education.
Official reason: He was President of the Korean Senate.

Mr. Sauer to Dr. Kim : - Dr. Paik as been dropped from Yon-Sei Board of Trustees. We missionaries are put in a difficult situation. Part of our job is to interpret to the church in America what happens in Korea so as to preserve the best of relations. Dr. Paik is highly respected in America. Especially, in relation to the support we get for Yon-Sei, he has been a key man. We would like to know more about the reason for his being taken off the Board of Trustees.

Dr. Kim - Go ask the Minister of Education.

Sauer - We can do that of course, but we thought that since we are all Christians we might better talk with you first.

Dr. Kim - Dr. Paik is well known as a political leader. The policy of the revolutionary government is that all persons who have been active in political life in Korea in the past cannot be nominated for such a position. Dr. Paik is a very rich man. Where did he get his money? Dr. Paik, as is well known, has been destroying Yon-Sei University.

Mr. Adams - There are many people who say that you are personally responsible for this situation. We

Dr. Kim - I don't care what people say. I have never said anything against Dr. Paik.

Mr. Adams - What I started to say was that people seem to have this impression. Now, if we of Yon-Sei request Dr. Paik's re-instatement on the Board, will you support our petition?

Dr. Kim - I have no influence. I am a nobody.
The missionaries should not work for Dr. Paik.
Dr. Paik is not all of Korea. The more you missionaries work for Dr. Paik, the worse for Dr. Paik.

- C. A. Sauer

1964

October 1961.

Dear Friends:

Dawn here in Seoul comes up like thunder out of Japan Sea, to paraphrase Kipling's famous phrase. Of course, you must make allowances - the sea is on the other side of the peninsula, and the crashing thunder is replaced by the honking of a neighbor's two geese at break of dawn, mingled with the ringing sound made by a stone cutter, as he sharpens his chisels for another day's work. Since we are used to getting up early, we don't mind this unconventional reveille and make use of the extra time for correspondence or, in this case, for composing our annual Christmas letter.

Speaking of the Japan Sea, we took our vacation in Japan last May to celebrate our thirtieth wedding anniversary. It is something to be remembered for a long time. For some weeks we were tourists, enjoying Tokyo, from its fancy shops to parks, temples, shrines and museums, and duplicating in various degrees the full gamut of these experiences in Nikko, Kyoto and Nara. Now, more than four months later, we are still sorting out a bewildering mixture of impressions of Buddhist and Shinto religions, ancient and modern forms of government, types of architecture and art, and related customs and usages.

Of course, we did more than sight-seeing! Without benefit of the Rotary International Convention, which spilled all over Japan when we were there, our circle of friendship was widened and strengthened. We must mention, especially, the unexpected pleasure of meeting Baltazar Rosales from Samar and Narzisso Ibarra from Apayao, old friends from the Philippines. And we did have an opportunity to see something of the work of the United Church of Christ in Japan, particularly, as it is exemplified through the many-sided program of the National Christian Rural and Service Center in Tsurukawa and the fascinating enterprise of the "House of Encounter" of the Swiss East Asia Mission in Kyoto.

Our visiting in Japan was enhanced by contacts with the Girl Scouts of Japan, through whom new vistas were opened in Tokyo and Kyoto, where Winifred visited the national office, troupes and committees. Machiko Inoki, a Girl Scout leader and senior at Doshisha Women's College, Kyoto, proved herself a warm friend with whom we carried on lengthy discussions of the old and new in Japan, as we explored under her guidance the wonders of her native city or sat around tables laden with Japanese culinary delicacies. Small wonder that we think highly of the Girl Scouts.

The astonishing political upheaval of May 16th here in Seoul caught us in Tokyo. There seemed no need to rush back; so we finished our vacation and returned on June 5th, eager to find out what the situation was. At the airport in Seoul soldiers saw to it that customs inspectors really examined the luggage of incoming travelers. Loafers and beggars had disappeared from the streets. Coffee in tea houses and foreign cigarettes

were prohibited. The government frowned on the private use of official cars, irregular office hours, officials who keep concubines, and employees who are draft dodgers.

Among the more recent developments are the prohibition of the sale of luxury goods, which affects almost all foreign goods. A campaign against high interest loans is designed to free the poor farmer from the usurers. An ethical code for government officials and a "suggested" ritual for simplified weddings and funerals all furnish material for lengthy discussions, but are obeyed in most instances because of fear of consequences. A new educational law does away with many irregularities, but also provides that all teachers and professors over sixty years of age must retire. Above all, the new government has been emphatic in its efforts to fight communism. In our last year's letter we mentioned the rash of student strikes and demonstrations following the April 19th revolution. Some of these were definitely shown to have been communist-inspired. The result is the continued effort to eliminate every shred of influence of communism. Thus, the present government gives not only the appearance of a reign concerned with creating a national consciousness and ethical responsibility, but also by the very nature of its task and methods, that of a body-politic which brooks no opposition.

The revolution affects the life and work of everybody, and adjustments must be made constantly. The street in front of Ernest's office is a no-parking street, but until May 16th nobody bothered to observe regulations. This is indicative of the basic trouble in Korea, equally rampant in other parts of the world, namely, a lack of self-discipline and a spirit of collective opportunism. To us this means a call for a Christian effort, in paraphrased quotations from the Epistles to the Ephesians and Hebrews, to help men develop "by experience their power to discriminate between what is good and bad" and "to live life with a due sense of responsibility, not as men who do not know the meaning and purpose of life, but as those who do." The problems of ethics and questions of integrity, with which the government grapples, can only be solved successfully by the assumption of individual responsibility. We believe that the teachings of Christ can furnish the necessary motivation and thus help in the building up of a new national fiber.

The Church continues in its work. Its services are held without control, though non-religious types of assemblies have to have permits from the government. In Christian schools the new education regulations have worked considerable hardships with the compulsory retirement of excellent educators, heads of schools and faculty members, above sixty years of age, and the consequent frantic search for qualified leadership, to be approved by the government. On the other hand, regulations limiting enrollment eliminate the temptation to matriculate more students than can really be accommodated, and the resulting decrease of income from student fees may discourage a too rapid building expansion. Student meetings are severely restricted. Students demonstrate now in favor of the National Reconstruction Movement of the Revolutionary Government and under its supervision. The Student Christian Movement, however, continues in its work, and there are no unusual hindrances to the Christian witness among students in private and government educational institutions.

Our own work has continued to be essentially the same as last year. Winifred has added some Sunday School responsibilities to her other commitments. The changes as a result of May 16th have somewhat increased Ernest's work because of the new fiscal regulations affecting many administrative phases. Add to this the virtual disappearance of foreign goods from the market and a sharp increase in prices of local products, and you will understand that the financial crisis has not been confined to Ernest's office, but has engulfed Winifred's housekeeping as well. We are reminded of the war years in the Philippines, where we were forced to "live off the country."

Our family is doing well. From Joan and Joe we have the thrilling news of the birth of Donald Robert on October 14th. His sister Anne seems to be excited over the family addition, and so are we. The Gillilands have moved to Tullahoma, Tennessee, some months ago (601 Glendale Place), which brings them back to his home state and nearer to his parents and Maryville College. Elizabeth and Mitch continue to live in Baton Rouge and wrote recently of the fringe effects of hurricane "Carla". Their daughter Suzanne or "Tat" is the apple of her mother's eye, while her attempts at talking are the object of constant attention of her speech-therapist father. We are eagerly looking forward to our visit in Tullahoma and Baton Rouge next year, when we hope to get acquainted with our grandchildren.

This means that we shall be on the move again before too long. Ernest's replacement, Mr. George Whitener of San Francisco, arrived in August and will take over on January 1st, 1962. By the third week in January we hope to return to the Philippines, staying in Manila about one month to arrange our affairs and to discuss our next assignment with the United Church of Christ in the Philippines. Then we plan to go on furlough to the States with a stop-over in Switzerland. The tentative arrival date for New York is April 1st, 1962. Naturally, we anticipate visits to some of you, but since you are scattered across the entire globe, we shall not be able to see all of you. Perhaps, if you also travel, our paths might cross, or you might come to visit us. Therefore, let us know if you are foot-loose. We hope to be in Europe in March and spend the rest of 1962 in the United States. We are not unaware of the troubled international situation and know that plans can go awry. Yet we dare to plan, knowing that the phrase "God willing" is not a mere cliché.

We wish to thank you for your continued interest in the many activities we have carried on while here in Seoul. Your letters, parcels of clothing, books, money gifts, and other expressions of helpful concern have helped to spread cheer among worthy people, make more effective our work and teaching, and assisted some needy students to continue with their studies both here and in the Philippines. As you have shared with less fortunate ones here in the Far East, and as you have included us and our many interests in your prayers, you have surely shared Him, whom we remember at Christmas as having given His all that we might have life and have it more abundantly, not materially only, but spiritually as well. So we close with a prayer of gratitude and our warmest wishes to you for Christmas and New Year. May the Light which "the people who walked in darkness have seen" illumine your way through the coming year. May He become indeed the Light of the World, dispelling mistrust and rivalry among nations and individuals and casting out fear and anxiety

from the hearts of all of us.

Winifred and Ernest Frei.

Our Schedule of Addresses:

- Until January 15th, 1962 - United Presbyterian Mission,
P.O.Box 1125, International Post Office,
Seoul, Korea
- For Winifred from the U.S.A., first
class mail only:
United Presbyterian Mission,
A.P.O. 301, Postmaster,
San Francisco, Calif.
- From January 15th to
February 15th, 1962 - P.O.Box 461,
Manila, Philippines.
- From February 15th to
March 28th, 1962 - Chemin de la Source 14,
Pully, Vaud,
Switzerland.
- From April 1st, 1962 - c/o Commission on Ecumenical Mission
and Relations,
475 Riverside Drive,
New York 27, N.Y.

Please READ

New buildings for the rural Bible Institute in Kyungju?? Kyung Dong
Presbytery feels the need is more urgent than ever before!!

In a top priority position of the Korean Church's Department of Cooperative Work Five Year Plan (Capital Needs List) is an item of \$40,000 for new buildings for the Kyung Dong Presbytery Bible Institute in Kyungju. This item has been on the list for several years. In this brief report, the Presbytery re-affirms the worthiness and the urgent need that this rural Bible Institute has for this capital grant.

The main interest and concern in Kyung Dong Presbytery had always been and continues to be the Bible Institute in Kyungju. In a period when a new, fresh study of the Bible is becoming a popular exercise in the U.S.A., and when Bible study, per se, is replacing many other, older methods of approach in Christian work, especially among students and young people, it is significant to see that the emphasis on lay participation in Bible study has been of longstanding and central importance in the Korean Church.

In the formative years of the Korean Church, in order to guarantee a Bible literate and Scripture conscious laity, Bible Institutes were founded, where during certain periods of each year laymen from rural churches could come for an extended and concentrated period of Bible study. This resulted in a very active and informed laity, hence a strong church in Korea.

The Kyung Dong Presbytery Bible Institute in Kyungju is meeting a definite present day need in the rural Korean Church even as the older Bible Institutes did when they contributed to the early growth of the Church. During the early days of the first missionaries in Korea more than 75 years ago, the missionaries themselves started "classes" in Bible study for the new Christian converts. These were intimate groups of believers who met in the missionaries homes where they eagerly sought out the great Truths of the Gospel. Since at that time there were no Korean pastors, this type of group Bible study gave the laity a systematic Bible preparation which equipped each Christian to witness intelligently to the non-Christians whom he would meet every day. These Bible study classes continued to meet in the first churches as they were formed.

After the 1907 revival in the Korean Church it was said that new churches "appeared" in village after village where no missionary had ever visited. What had happened was that the Christians who had been strengthened in the Bible classes had visited relatives and friends in other villages and under the Holy Spirit had witnessed to the love of God in Jesus Christ. The people heard and believed and new churches sprang up and with them a new need for Bible study classes. As the number of churches increased the classes covered larger and larger areas until they finally centralized as Bible Institutes usually one in each Mission Station.

In the first Bible Institute, the classes were held for about two months during the winter when the rural work load was the lightest. The farmers and their wives could come and devote their full time and energies to searching the Scriptures. Because they could stay only about two months it took five years to complete the course during which the whole Bible was covered.

After the Japanese occupation ended, the Koreans had a freedom that they hadn't experienced for many years. With it, in the Church, came a new zeal for evangelism. There again appeared a terrifically urgent need for a systematic Bible study program to prepare the laity for the evangelism and personal witnessing which has come to be reason for the rapid growth of the Korean Church.

Since the end of the Pacific War, however, the character of these Bible Institutes in Korea has changed. They have become more like Bible "high schools" where, in addition to a thorough coverage of the Bible, certain secular subjects are also taught, and the student body complexion has also changed in many respects. Whereas, formerly older lay people in the churches enrolled for a shorter period of concentrated Bible study now younger, more immature people enter the Institutes for a regular, full length school year.

This is the result of a number of interesting factors which the end of World War II, the expulsion of Japanese colonialism, and the emergence of Korea as an independent nation have brought about. One is the wide spread demand and thirst for education for all. Formerly, most of those who had entered the Bible Institute as adults had previously had no more than primary school education, but now the young people in the rural churches were demanding more than that. The Church, therefore, used the Bible Institute, now a Bible "high school" as the means of meeting this demand on the part of its own youth. Furthermore, the tremendous expansion the Church into all areas of Korea after the war, and partially because of it, meant that there were many more young people with a genuine desire to study the Bible and serve the Church in some way. The Bible Institutes were the natural places to go. And at the same time the increase of churches meant an increase in the need for trained leadership and, of course, the Bible Institutes were the natural place to train those who wanted to serve.

All this means that the original purpose in founding Bible Institutes, while altered somewhat basically remains the same - i.e. to create a Bible literate foundation in the Korean church. In this respect it has undoubtedly succeeded so well that Korea's church is probably unique in all of Asia in this respect.

A Bible Institute was started in 1947 by the Korean Church in the rural area of Kyung Dong Presbytery where there had been none before. This Bible Institute had little subsidy from either the Church or the Mission, but was founded purely on the need and demand for Bible teaching rather than on financial help available.

The students in the Kyung Dong Bible Institute are from the farms and the rural villages. They come to the Institutes recommended by their churches because of the Christian leadership they have already shown in the church. They come from families who can hardly support and feed them at home. Yet they must provide their own bedding, clothing and food for the three years they live at the Bible Institute. The students must prepare their own meals. The facilities are poor and inadequate and the food meager. Few students can afford to eat more than twice a day. Those that occasionally do have a little extra food for a noon meal hide out of embarrassment while they eat it. With my own eyes I have seen these students use the remnants of flour paste to make a watery soup. With the help of the MCC and friends in America, Mariella and I are now providing for all the students 2 noon meals each week.

Because of the draft in Korea (all males over 21 years) the students in the Bible Institutes are now younger than they used to be. Many of the boys are 18 to 21. The boys, who are able to graduate before they are inducted, enter the army with a strong faith based upon three years of Bible study. They are fervent evangelists in the army, many acting as assistants to chaplains or are even as full-time evangelists where there is no chaplain.

In Korea every Christian is a "full-time" Christian. Almost without exception, the Christian graduates of the Kyung Dong Presbytery's Bible Institute can be seen everywhere in the rural areas of the Presbytery, continually witnessing to the unsaved and giving testimony to the Saving Power in the Love of Jesus Christ. The need for the Bible Institute in Kyungju continues to grow as the Church in Korea continues to grow through this evangelistic spirit which springs from the Bible Institutes itself.

During Dr. Henry Little's recent visit to Korea he made a special trip to Kyungju to visit the Bible Institute. His visit and the ensuing discussion with Church leaders of Kyung Dong Presbytery gave us much encouragement and hope for the future of our Bible Institute.

There has been much concern about the Bible Institutes in the cities of Seoul, Taegu and Andong since these city schools are evidently no longer doing the unique job of which they were intended. The criticism of these schools has somehow come to include also the rural Bible Institute in Kyungju. This is undoubtedly because the Kyung Dong Presbytery's Bible Institute is now in the hopeful position of being in the top priority on the Department of Cooperative Work Five Year Plan to receive \$40,000 for much needed new buildings.

Dr. Little was surprised to hear that those who were most critical of building new plants for this particular rural area Bible Institute hadn't visited the presbytery nor had talked with its leaders about the situation in the Kyungju Bible Institute. Dr. Little suggested that it was our duty to clear up any misunderstanding as to why Kyung Dong Presbytery shouldn't receive the \$40,000 for constructing new building for its Bible Institute in Kyungju. He said it was necessary for us to show how this rural Bible Institute was different from the city Bible Institutes which were under criticism for not fulfilling the need of the Church. The Presbytery has done this by printing a report on the function of the Bible Institute in Kyungju.

In Kyung Dong Presbytery the first priority is building of a new plant for the Bible Institute to replace dilapidated buildings which can no longer economically be repaired. The church has been praying and planning for this project for almost 10 years. During the last seven years the presbytery has watched this project go from almost the last to the very first priority position in the so called Five Year Plan. Last year when this Bible Institute project was changed from first to second position there was much discouragement and misunderstanding in the Presbytery although it was carefully explained that this probably would not have any effect if and when the money for Korean projects became available.

Since its founding there have been 96 students graduated from the Bible Institute in Kyungju. Of the men graduates, 31 are now evangelists, most of whom work in or assist weak rural churches. 15 others are still in their home churches serving as deacons or Sunday School teachers. 9 are in the Armed Forces and some of these are assisting chaplains. 16 are attending a Christian college or theological seminaries. One graduate is a colporteur. Another is helping a missionary. One graduate is a merchant but is an active Christian. The presbytery has lost track of 5 men.

Even the female graduates are helping the rural churches which need very much the knowledge of the Gospel in many ways. 4 women are wives of pastors or evangelists; 12 are serving the churches in their husbands' home village and one woman graduate has died.

I have given these statistics to show that 90% of the graduates of the Kyung Dong Presbytery's Bible Institute are serving the rural churches. Moreover, this is what the 94 students who are now studying at the Bible Institute intend to do upon graduation a recent survey shows. These students are studying diligently in spite of insufficient facilities and deplorable living conditions.

It has often been said that the students who attend the city Bible Institutes would go to a regular High School if they had a chance. How different it is in the rural Bible Institute. On June 7th a series of questions was asked of the 94 students currently studying at the Bible Institute in Kyungju. -- 88 insisted that they felt it was their "calling" to graduate from the Bible Institute and serve the rural church. They were not interested in attending an accredited high school even though they might have the money. -- 2 said that they would leave the Bible Institute for a regular high school if they had enough money to do so. -- 3 students were absent on June 7th. These figures among other factors prove that the Kyung Dong Bible Institute is supplying a real need in the rural church and is still following the traditions of the original Bible Institutes.

The missionary residence in Kyungju was completed this Spring. It is on presbytery property adjoining the campus of Moon Wha Presbyterian High School and the future site of the Bible Institute. We are delighted with the house located in the center of Presbytery activities.

The day after he returns from furlough next year Dr. Moffett will begin building the much needed and long awaited Presbyterian Hospital in Kyungju. The presbytery has turned over to the Taegu Hospital(Dr. Moffett) all the land on which the present Bible Institute is situated in Kyungju. This choice land in the center of the city is across from the National Museum--one of the most famous historical spots in Korea.

With patience we work and with patience we wait. Ours is the opportunity if we see the blessings that come to us in what we think are troubles and difficulties.

1960-1961 - The Year in Review

The General Secretary, Rev. Kim Hyung Tae, left Korea on June 21 of last year to attend meetings of the World Student Christian Federation in Strasbourg, France and Salonika, Greece. At the latter meeting, an action was taken transferring the Federation's recognition from the Student YM-YWCA to the Korean Student Christian Council. This action came in response to a joint request by the three member organizations of KSCC -the Student YWCA, the Student YMCA and KSCM.

Student Leadership Training Conferences on "Proclaiming Christ on the Campus" were held in Seoul and Pohang, August 1-5, 1960. A work camp for college students was held at Pohang concurrently.

During September and October, the Staff arranged a series of special consultations to review developments following the student revolution and to set the aims of the Movement in such a turbulent era.

Two issues of KSCM News were published in the Fall semester. The contents emphasized Bible and other study programs for local groups. A new interpretive leaflet, "Korea is Making New History" was published in early November.

The Staff has given approximately one month to campus visitation out-of-Seoul and an equal time to contacts on Seoul campuses. During trips away from Seoul, consultations were held in Kangneung, Wonju, Yongju, Yecheon, Andong, Taejon, Iri, Chunju, Kwangju, Kunsan, Taegu and Pusan.

In support of local campus evangelism, a financial campaign was held in Seoul during the winter months. Gifts and pledges for 1961 now total Hwan 805,300, compared to total receipts in 1960 of Hwan 750,000. The latter money was given on a matching basis and stimulated local giving of Hwan 962,000, bringing the 1960 self-support receipts to a total of Hwan 1, 712,000. It is anticipated that the 1961 total may exceed Hwan 2,000,000.

In October and November the Korean Student Christian Council sponsored a series of four conferences on the "Life and Mission of the Church." The first was a leaders seminar in Seoul, October 15, attended by some forty campus leaders. Three regional student conferences were held in Seoul, Kwangju and Taegu, November 12-13, 19-20 and 26-27. Some forty-five selected students attended each conference. Rev. Frank Engel, East Asia Secretary of the World Student Christian Federation, was the keynote speaker at each student meeting.

Since last November, KSCC has enjoyed the use of the splendid facilities of Jensen Memorial Hall, a new student center erected by the Methodist Church and Mission near the Chungdong Church in Seoul.

Broader denominational cooperation in KSCM has been evident in the financial support given the Movement. In 1960 four national churches and five missions provided a total contribution of Hwan 6,152,745. The contributing churches and missions were: The Methodist Church and Mission, The Salvation Army, The Presbyterian Church in the Republic

of Korea and the United Church of Canada Mission, The Presbyterian Church in Korea, the Southern Presbyterian Mission and the United Presbyterian Mission.

The Annual Meeting of the KSCM General Assembly was held at Chungang University January 17-19. An able and devout slate of new officers was elected and a promising program of study, evangelism and service has been outlined. The new officers have also made considerable progress toward defining the roles of students and adults in the Movement, working with the Staff to prepare a proposed new and unified constitution to replace the two former ones.

Rev. Kim Hyung Tae resigned his position as General Secretary of the Movement on March 31 in order that he might become the vice-chaplain of Yonsei University.

Under the sponsorship of KSCC an historic national student leadership conference was held March 24-28 in Inchon. Some one hundred and nineteen students and leaders from forty-one colleges shared in united study of a newly published booklet, "Church and Society." Six Japanese Christian students and their leaders added to the excitement of the event as we all discovered anew the riches of our oneness in Christ. A delegation of seven from this country is now preparing to visit Japan July 17 to August 31.

KSCC has devoted much preparatory study toward a plan to set up an internship in mission project in Seoul. College graduates from Korea, Japan, Canada and the United States will form a team to study and to engage in university evangelism. The team members will live together, receiving salaries of approximately Hwan 60,000 per month. As an interdenominational, interracial and international community they will witness by word and deed to our unity in Christ. Final review of the project will be made in early Fall with hope that, if approved, the interns may begin work early in 1962.

The Associate General Secretary, Rev. Dale Robb, has devoted about one-third of his time in the current semester to teaching English Bible in Seoul. He teaches Old Testament History at Seoul National University and has held special classes for SCMs at Korea, Sunkyunkwan and Kyunghi universities on the Sermon on the Mount.

On May 20, Rev. Son Myung Gul, former Secretary of the Youth Department of the Methodist Church, took up his duties as the new General Secretary of KSCM. Under Mr. Son's leadership, the Staff is concentrating upon the following endeavours:

- I. A Survey of the Movement to determine:
 - (a) what program materials, Bible study guides and other Christian literature suitable for campus use is now available in Korean.
 - (b) the fitness of the Movement for its task of proclaiming Christ.
 - (c) who are the leaders of the work at all levels and how can they be trained for increasing effectiveness.
- II. Leadership Enlistment and Training - the aim is to be sure that each campus group has at least one active and respected Christian teacher who knows how to advise the local SCM helpfully. Staff

visitation will be planned wherever possible to include a leadership training meeting for key students and adults in each area.

III. Publication -

- (a) KSCM News covering international, national and local Christian student activity - to inspire and instruct our membership.
- (b) Bible study guides on Christian beliefs, life problems of the Christian student and the mission of the Church.
- (c) Program Guide- emphasizing methods of group study, service and fellowship in Christ.
- (d) Leaders Handbook - outlining aims and methods of leadership of campus Christian groups.
- (e) Reading Series for Christian Students - renewal in faith, the task of the Church and the responsibility of the leader in the work of Christ.

The Staff and Board of KSCM are grateful for the generous support and cooperation of the participating churches and missions. We view the past year with thanksgiving for prayers answered and for the signs of renewal in the Movement. We look to the future with confident trust that KSCM is called of God to its present task and with earnest prayer that thousands of students in the rising generation may come to love and serve Christ through the witness of campus SCMs.

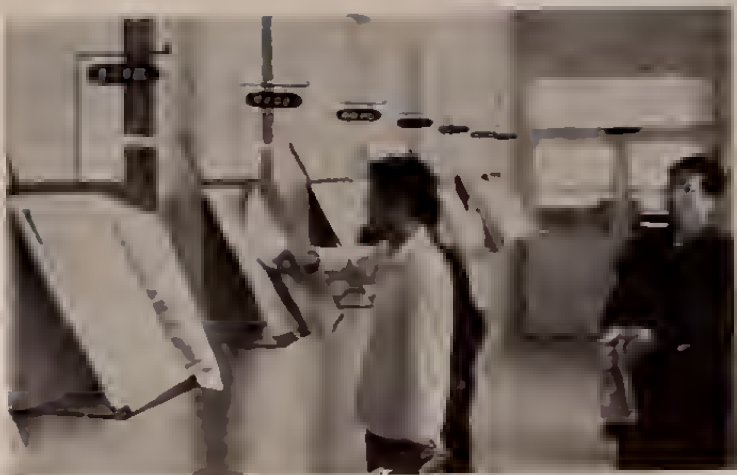
Respectfully submitted,

Myong Gul Son

Myong Gul Son, General Secretary

Dale Robb

Dale Robb, Associate



Bauer Memorial Library seen from upper plaza
(28 Church spires visible from this spot)



Eight daily newspapers available in the hallway leading to the reference room



Nine sound proof cubicles are in almost constant use



Even portable organs are in demand



Faculty Christmas party
Each family contributes



K.C.C. members of 200 voice Christmas chorus
Including Keisyung Boys and Sinmyung Girls High



Annual student picnic at river-side opens with devotional period



Dormitory girls relax on croquet court





Babcock Village



U.S.A. Army Colonel gives voluntary course during January "English House" forums



Their daddy, English Department head, studying at Michigan University



Fourth K.C.C. Commencement Exercises
President of the student body receives a diploma



Five recent K.C.C. graduates operate rural evangelistic center - instruction in better farming plus the "Word of Life"

LEGEND

Keimyung Christian College was dreamed about more than fifty years ago when Keisung Boys Academy and Sinmyung Girls Academy were founded. Note the first syllable of the Boy's and the second syllable of the Girl's in the College name. The dream was not consummated till the Spring of 1954 when the first students were admitted under the presidency of Dr. Archibald Campbell. This first class of 113 students has now expanded in seven years to a student enrollment of 523. The recitation buildings majestically cap a hill commanding a grand view of the entire city of Taegu. A beautiful chapel forms a "T" with this Main Hall, so that the first thing to confront one inside is the chapel. A library ample for our present needs was the second building to go up. In addition, during the brief time of the College's existence twenty four residences have been erected known as 'Babcock Faculty Village.' As of this writing the campus is being inclosed and a beautiful wrought-iron gate with guard house will greet visitors.

The College's claim to existence is in order to train leadership for all types of church-related vocations. It is a Liberal Arts College with eight departments, the youngest of which is the Department of Sacred Music. The College is owned by the eight presbyteries of the Presbyterian Church in Korea, which are located in the two provinces of North and South Kyungsan with a total population of about five million. It has practically no support aside from student fees. Because of extreme poverty even these modest fees coming only to about one hundred and fifty dollars a year are hard to come by. The United Presbyterian Church in the U.S.A. has made some "one-for-all" grants, without which the College could not have come into existence. Contribution of missionary time has also been given. The rest of the support has had to come from direct gifts of interested individuals or groups. We praise God for every sign of His blessing upon us in our expanding educational ministry. "For Christ and His Kingdom."

Edward Adams, President
Keimyung Christian College
2345 Tae-myung Dong
Taegu, Korea

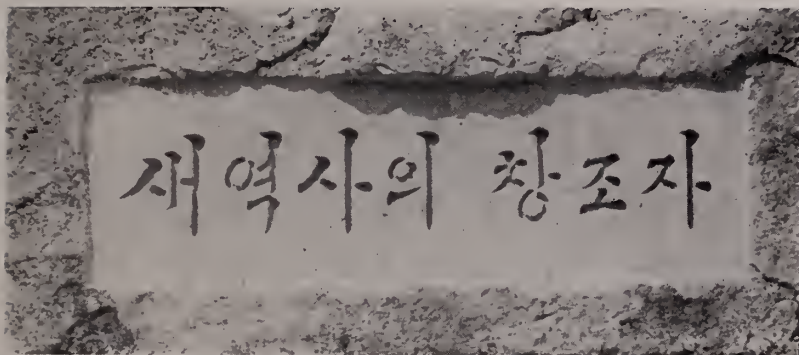
Keimyung
Christian
College



Taegu
Korea

한국은 새 역사를 만들고 있다

KOREA IS MAKING NEW HISTORY



“새 역사의 창조자”를 대구청구대학 기념비는
칭송 하고있다

Taegu Chungu College Monument Extolls the
“Makers of New History”

대한기독교학생회 전국연합회

는

새나라를 그리스도에게로 인도하고자 노력하고있는

학원안에서의 학생기독교운동 단체이다

The Korean Student Christian Movement

Is at Work on The Campus

To Win The New Korea

For Christ

대한기독교학생회 전국연합회는 학원내의 단체증언을 통하여 전국 학원내에 기독교적 영향을 발휘하고있는 교파연합기관이다. 한 개척자적 에큐메니칼 기관으로서 이것은 지방교회들의 영역을 넘어 회원교파들의 성업을 확장하여 교회와 학교사이에 큰 통로를 건설하고있다.

The Korean Student Christian Movement is an interchurch agency which exerts Christian influence within the nation's schools through the witness of on-campus groups. As a pioneering ecumenical organization, it extends the ministry of its several member denominations beyond the reach of the local church, thus building a highway between the church and the school.

혁명적사회에 있어서 한국학생 기독교운동의 목적들 :

학생들을 예수그리스도 에게로 인도할것
 학생들이 학원에서, 교회에서 그리고 사회에서 그리스도를
 봉사하도록 양성할것
 안정되고 집착적으로 효과적인 교육을 조성시킬것
 기독교적 학원단체에서 민주주의에대한 실제적경험을 마련해 줄것

AIMS OF THE SCM IN A REVOLUTIONARY ERA:

- To Win Students to Jesus Christ
- To Train Students to Serve Christ in Campus, Church and Society
- To Foster Stable and Increasingly Effective Education
- To Provide Actual Experience of Democracy in Christian Campus Groups

어려운 시기에 당면한 대한기독교학생회 전국 연합회의 행사 :
KSCM PROGRAM FOR A TROUBLED AGE:



영남지구 하기대회에서
 의 성경공부

Bible Instruction at the Yongnam
 SCM Summer Conference



서울지구 연합회의
사회봉사 계획—
300여명의 부상학생들을
위한 식물과 성경책들
로된 선물들

Seoul Area SCM Social
Service Project—
Preparing Gifts of Food
and Scrip-tures for Three
Hundred Wounded Students

대한기독교학생회 전국연합회의 장기계획들은 :

- 국내유지들의 자발적 후원을 증가시킬것
- 3개 지역에 직원 중심부를 설치할것
 - 각지역에 한사람씩의 직원과 외국협동직원 그리고 사무실을 두도록
- 전국적으로 학생기독교운동 지도자 양성과정을 개량할것
- 60여개 미조직학교에 기독교학생회를 확장시킬것
- 한국학생 기독교운동협의회와 세계학생기독교연맹과의 협조를 통하여 유일하고 통일된 한국학생기독교운동을위해 노력을 계속할것

KSCM'S LONG-RANGE PLANS ARE TO:

- Increase Indigenous Support
- Establish Three Regional Staff Centers
 - With a National Worker and Missionary Associate and Office Facilities in Each Location
- Improve Nation-wide SCM Leadership Training Program
- Extend KSCM into Sixty or More Additional Schools
- Continue to Work for an Authentic, Unified SCM through Cooperation in KSCC and WSCF



대구 경북대학교에서 열린 전국지도자 연구회가 학원전도를 위해 학생들을 양성하고있다 (1960년 3월)

National Leadership Conference at Kyungbuk University,
Taegu Trains Students for Campus Evangelism (March 1960)

대한 기독교학생회 전국연합회의 친구들에 의한 고결한 후원은 한국의 "새역사" 기독교적인! 를 만드는데 도움이 되고있다

The Generous Support of the Friends of KSCM is Helping
to Make Korea's "New History" CHRISTIAN !

× × × × ×

이 사 장: 김운국 박사
 직 원: 김형태 목사 총 무
 노대일 목사 협동총무
 손승희 선생 간 사
 학생회장: 이흥중 군
 사 무 실: 서울특별시종로 2가
 기독교서회 406호실
 전화 8-2318

Board Chairman: Dr. David Kim
 Staff: Rev. Hyung Tae Kim,
 General Secretary
 Rev. Dale Robb, Associate
 Miss Seung Hee Sohn,
 Secretary
 Student Chairman:
 Mr. Heung-Chong Lee
 Office: 406 CLS Building, Seoul
 Tel. 8-2318

★ ★ ★ ★ ★ ★

문의할 말씀이나 혹은 기부금은 다음주소로:
 대한 기독교학생회 전국 연합회
 서울 광화문 우체국 사서함359호

Requests for Information and/or Contributions May be Addressed to:
 K S. C. M., Kwanghwamoon P. O. Box 359, Seoul

BULLETIN
of the
PRESBYTERIAN THEOLOGICAL SEMINARY

CATALOGUE ISSUE

1955-1956

Report by the Seminary
Narsan Park, Seoul, Korea

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Seminary Calendar

First Semester:

Opening.....First Wednesday of April.
Summer Vacation Begins.....First Thursday of July.
Reopening.....First Wednesday of September
Closing.....Last Thursday of September.

Second Semester:

Opening.....Wednesday after the Second
Sunday of October.
Winter Vacation.....Thursday after the Second
Sunday of December.
Reopening.....Wednesday after 10th of
February.
Closing.....Thursday after 20th of March.

Fixed Holidays:

New Years Day.....First of January
National Holidays.....
Founders Day.....September 18.
Thanksgiving Day.....Wednesday after Second
Sunday of November.
Christmas Day.....December 25.

Board of Directors Meeting:

Annual Meeting of Whole Board.....The day before the Opening
of General Assembly.
Annual Meeting of Executive.....The day before Commencement
of the Seminary.

Board of Directors

The Faculty

Hyung Nong Park, Th.M., Ph.D.
President, and Professor of Systematic Theology and Apologetics

Francis Kinsler, Th.M., D.D.
Dean, and Professor of Bible.

Chisun Kim, Th.M.
Professor of Bible

Il Seung Key, Th.M.
Professor of Church History

John Curtis Erans, D.D.
Professor of Systematic Theology

H. J. Cossins, D.D.
Professor of Bible and Missions

Chang Whan Park
Instructor in Original Languages

Yang Sul Ho
Instructor in Philosophy

Visiting Lectures

Kyung Jik Han, D.D.
Visiting Lecturer in History of Missions

Ja Ik Lee
Visiting Lecturer in Church Politics

Allen Clark, D.D.
Visiting Lecturer in Bible

Syn Myung Kang, Th.M.
Visiting Lecturer in Homiletics and Religious Education

Ku Dang Kim, Th.M.
Visiting Lecturer in History of Theological Thought

Ho Joon Yu
Visiting Lecturer in New Testament Biblical Theology

Yang Sun Kim
Visiting Lecturer in History of Korean Church

Yung Hun Lee, Th.M.
Visiting Lecturer in History of Doctrines

Sang Wwan Kim
Visiting Lecturer in Personal Evangelism

Tae Joon Park, Music B.
Visiting Lecturer in Religious Music

Mrs. Marathy Kinsler
Visiting Lecturer in English

Chi Sun Kim
Visiting Lecturer in Law and Political Science

Young Cheon Youn
Visiting Lecturer in Korean Literature and Rhetoric

Sun Hyun Whang
Visiting Lecturer in Sociology

In Kon Shin
Visiting Lecturer in English

Pyung Lin Chang B.A.
Visiting Lecturer in Psychology and Education

Bog Yun Shin
Visiting Lecturer in English

Yo Man Cho, B.A.
Visiting Lecturer in Philosophy

Poong Hi Hong
Visiting Lecturer in Natural Science

Bog Suk Pai
Visiting Lecturer in Economics

Teaching Fellows

Che Min Pae
Teaching Fellow in Languages

Administrative Officers

Hyung Kong Park, M.A., Ph.D.
President

Francis Kansler, M.A., Ph.D.
Dean

Il Seung Key, M.A.
Dean of Instruction

Kai Seung Park
General Manager

Chang Wan Park
Librarian

Chang Joon Hui,
Treasurer

Yun Ok Ko, Secretary

History of the Seminary

The Presbyterian Theological Seminary in Pyeong Yang was founded under the auspices of American and British Presbyterian Missions in 1901, 16 years after the establishment of the Presbyterian Church in Korea, with two students. After having sent out 700 faithful ministers to the Korean Church during its history of 38 years that Seminary was closed in 1938 when the Japanese enforced Compulsory Shrine Worship. Then two new Presbyterian Seminaries were started in Korea, 1945, two more Presbyterian Seminaries began in Southern Korea, one in Seoul and the other in Pusan. In the fall of 1951, in the midst of the Korean War, the General Assembly established this present seminary in its temporary location in Taegu. The conservative Presbyterian Seminary of Seoul closed and let its students come to this seminary. Since the Presbyterian Seminary of Pyeong Yang had been abolished under the communist persecution and most of its students had come south as refugees, also entered this seminary. Thus this seminary became a unified official seminary of the Korean Presbyterian Church. This seminary is the only official seminary which has resulted from all the preceding seminaries of Presbyterian faith in Korea. The alumni association includes all the graduates of the old Presbyterian seminaries in Pyeong Yang (North Korea), Seoul, Manchuria, and is comprised of almost all the Presbyterian ministers in Korea. Our student body of 350 includes men and women from all 30 Presbyteries of our church. It is loved and prayed for by all 2,500 Presbyterian Churches, and 620,000 Presbyterian Christians, and all American and British Presbyterian Missionaries in Korea. Although small groups of the extreme right and left wing of our church left us with their own separate seminaries, the enrollment of this seminary is the largest Presbyterian Seminary in Korea and in the world.

The Aim of the Seminary

The Presbyterian Church in Korea has maintained its traditional faith of Calvinistic orthodoxy intact during its history of over 70 years. Its rapid progress is known as a "special example in the history of missions" and has been the result of its fidelity to the once delivered faith of our fathers. The church needs to preserve and propagate its traditional faith in order to make itself alive and active as before in education of our workers with strong faith in revealed truth, consecrated piety, and evangelistic zeal. Our seminary exists in order to meet this need. "This seminary aims to cultivate Christian ministers under the direction of the General Assembly of the Presbyterian Church in Korea, standing on purely biblical theological thought and based on the Presbyterian Creed and constitution" (Constitution of the Board of Directors). We aim to train young people to become pastors, chaplains, and evangelists in city, rural areas, and in war campus. Our purpose is to give university graduates, or their equivalents, a training equal to western seminary standards. The ideal goal of our theological education is to have students become (1) Scholars bringing into captivity every thought to the obedience of Christ (11 Cor. 10:5); (2) Believers believing with all their heart all the revealed truths and promises of salvation (Acts, 8:37); (3) Saints becoming examples to the believers, in words, in conversation, in charity, in spirit, in faith, in purity (Tim, 4:12); (4) Preachers preaching the word, giving their lives for the sheep (John 10:11).

Location and Campus of the Seminary

This seminary was re-founded in 1951 with Taegu as its temporary location. The old residence of Dr. Edward Adams is the western section of the city was used as an administration hall. A temporary recitation and dormitory buildings were erected on the ground with the financial help of the Presbyterian Churches in Taegu and the Northern Presbyterian Mission. Since the moving of the seminary from Taegu to Seoul in the fall of 1953, it has been situated in the ruins of the old Japanese Central Shinto Shrine in the National Public Park on North Mountain. The Seminary campus is surrounded with beautiful views of picturesque capital city with the triangle mountain and the fast silver streams of Han River on the other. That this seminary occupies the ruin of Shinto Shrine which was the cause of the death and humiliation of many Korean Christians, especially of Presbyterian faith, is a great Christian victory over heathenism. Presently the seminary is in the process of erecting buildings on the war damaged ground with the help of the American, and British Presbyterian Mission in Korea. When all projected buildings of our seminary are completed, they will represent a most glorious symbol of Christian victory over heathenism.

Terms of Admission

I. Qualification for admission to Seminary Course

- (1) Graduate of College.
- (2) Graduate of technical school of old time system.

II. Qualification for admission to preparatory course

- (1) Graduate of all sorts of high schools and normal schools.
 - (2) Graduate of junior college.
 - (3) One who passed the examination of qualification for college entrance.
 - (4) One who has been recognized by the Minister of Education as having learning equivalent to one who was described in the previous item.
- All these applicants must be (1) those who have been one full year since baptism; (2) Those who have been recommended by Presbytery.

III. Transfer from other seminaries of equal standing with this seminary can be accepted into proper classes when there are vacancies. One transferred can be accepted into the second semester of the graduating class.

IV. Applicants are to present their application, the following documents and entrance examination fee to registrar's office.

- (1) Personal History.
- (2) Graduate diploma, certificate of study, (In case of transfer) certificate of passing the examination of qualification.
- (3) Academic records.
- (4) Certificate of baptism from church session, recommendation from presbytery, personal confession of faith. Women students can be substituted by the recommendation of church session of that presbytery.
- (5) Three recent pictures of upper half of body the size of a name card.
- (6) All the above mentioned items are required for special students with the following exceptions:

A man applicant who wants to be admitted as a special student is to bring a special recommendation from presbytery certifying that he is over 30 years old, has experience of 3 years as an evangelist or 5 years as an elder, and is an eminent personality and has adequate learning.

A woman applicant who wants to be admitted as a special student is to bring a recommendation from her church session certifying her good character and faith. She must also bring a certificate of graduation from high school or Bible Institute and Middle School accompanied by academic records, or a statement of church session proving that her education is equivalent to these studies. The above mentioned documents and entrance examination fee will not to be returned to the applicant.

V. Subjects and date of entrance examination.

- (1) Junior year.....Bible, Philosophy, English.
 - (2) Preparatory first year.....Bible, National literature, English, Social life.
 - (3) Transferring students.....Main subjects of previous school year.
 - (4) Special students.....Bible, National literature, Social life.
- Date of entrance examination is publicly announced.

VI. Selection of new students is determined by the following items:

- (1) Record of written examinations.
- (2) Result of health examination.
- (3) Personal history.
- (4) Previous academic records.
- (5) Character and conducts.

Registration

- I. One who is allowed to register is required to present a written oath, that he will pay all school fees within fixed time of registration. One who does not register within fixed time will lose his permission of admission.
- II. Every student is required to pay all school fees within fixed time at the beginning of each semester. One who does not pay his fees without a good reason may be dropped from the school roll.
- III. Every student is required to bring a recent recommendation from presbytery (women students from church session).

Courses and Units

I. Courses

- (1) Courses of study and required units are classified separately at the end of this book.
- (2) Every student is required to write the courses of study on the registration card and get the recognition of the president.
- (3) Courses of study already enrolled in according to the regulation of the previous article can not be changed or dropped in the middle of the semester without permission of president and dean.

II. Units

- (1) Students of the regular School of Theology (Special students too) of this seminary are required to get 120 units a semester in addition to the prescribed units:
Students of preparatory classes are required to get over 100 units a semester.
- (2) One unit is equivalent to one study hour a week for a semester with the final examination:

- (3) Required number of prescribed and elective courses of study are as follows:

Preparatory First year.....	Prescribed over 50		
" " Second year.....	" " over 50		
Regular Junior year.....	" " 38, elective minimum	2	
" " Middle "	" " 36, " "	4	
" " Senior "	" " 34, " "	6	

- (4) Regular students are required to take 20 units at minimum and 23 units at maximum beside additional prescribed each semester.

Examinations, Absence, Sustained absences, Withdrawal, Removal.

- (1) A final examination is given in each course of study at the end of each semester. Temporary examination may be given at any time.
 (2) Grades of examination are marked as follows:

Grade	Marks
A	90-100
B	80-89
C	70-79
D	60-69
E	59 below

Above D is passing; Below E is failing. Those who make a grade of E may take another examination with the permission of the president.

- (3) Any required course that must be studied again. Any elective course that is failed may be studied again be substituted with course. One course of study can not be studied more than two times. While making of a failed course, if there, is a conflict in the ~~schedule~~ schedule, a student may be allowed to do self study under the direction of the professors in charge, and will be required to present written reports every week end.
 (4) Those who failed to take final examinations may be allowed to make up these examinations with the permission of the president.

II. Absences, Sustained absences, Withdrawal, Removal.

- (1) One whose absences amount to over one fifth of the number of recitation hours of the semester on a subject will not be allowed to take the final examination in that subject.
 (2) When a student has to miss class for more than two months because of sickness or other reasons, he should present statement in the case of sickness, a physician diagnosis should be presented with the statement.
 (3) One who desires to withdraw from school should present a his reasons in a written statement cosigned by a guarantee.
 (4) To one who desires to transfer to another seminary on an equal standing with this seminary can get a copy of his record after consideration of the case.
 (5) One who can not complete his works because of lack of ability or sickness would be dismissed from school.

Promotion, Study, Graduation

I. Promotion

- (1) Promotion is made on the basis of the number of both school years and units.

One who has completed the study of all the courses of a school year and got the units will be promoted to the next school year.

- (2) Those students whose records are poor but who got over 36 units in a school year will be allowed to enter the next school year tentatively. They must take the minimum number of units in that school year and make up the same course again or by substitutions of other courses as mentioned by taking the regulations on examinations. Those who got less than 26 units in the school year will be required to relearn in that school year and repeat either whole course or the failed courses only.
- (3) In the case of a transferred student, if the units of his previous studies do not correspond with the system of academic units of this seminary so that it is hard to determine his status, a credit of 26 units may be given for his previous school year in the other seminary. He may enter the present school year tentatively and pursue the study as regulated in the previous article.

II. Study. Students will not be allowed to switch the order of the semester or school years.

III. Graduation

One who has completed a minimum of 120 units in addition to the prescribed units in the regular school of theology will receive a diploma of academic degree from this seminary.

Reward and Punishment

- I. Students with exceptional faith, academic achievement, and who are exemplary in their behaviour, will be rewarded.
- II. Certain prizes will be given to the graduates of honor standing who present acceptable essays according to the departments of studies.
- III. One whose conduct is doubtful and appears to be without hope of repentance will be removed.
- IV. One who acts contrary to school rules or the estate of students and thus disturbs the function of the school will be admonished or suspended.

Tuition and other fees

- I. Each applicant for admission is required to pay an entrance examination fee.
 - II. One who receives permission for admission is required to pay an admission fee.
 - III. Every student is required to pay a dormitory fee.
- The amount of these fees are to be determined at required times.

Scholarship and other Aids

There is some scholarship aid and other means of financial assistance for some students who are without the necessary resources.

- I. The one in each class who makes highest grades is not required to pay a tuition fee the following semester.
- II. Some of the honor students who are financially helpless are given a work scholarship based on special gifts from church friends in America.
- III. Children of martyred ministers and wounded veterans are excused from tuition fees in part.
- IV. Some students may earn their living by teaching in Bible Clubs led by Dr. Francis Finler.
- V. Some students are given special help by Dr. Harold Vaelkel.

Expenses for next academic year

Admission Fee.....WH	7,500
Tuition.....WH	30,000
Room.....WH	4,000
Board.....WH	40,000
Student Association fee.....WH	1,000
Books.....WH	5,000
Incidental expenses.....WH	15,000
	<hr/>
SPECIAL STUDENTS	102,000

Special students are admitted into the regular school years (Junior, Middle, Senior) and allowed study with the regular students. Admission qualification of special students are as follows:

1. Men who are over 30 years old who had 3 years experience as an evangelist or 5 years as an elder and have an exceptional personality and adequate education. These must be certified by special recommendation of presbytery.
2. Women must be graduates of high school, normal school or of Bible Institute after completion of 3 years middle school education; or they may be those who have an education equivalent above mentioned things. They must be Christians who have been baptized for more than one year and recommended by their church session.

Dormitories

Dormitories are prepared for students lodging. At present one permanent dormitory near the campus and two temporary dormitories farther away.

Library

The library was started by the contributions made by a Korean Christian gentleman in Tokyo, Japan, and by the student body of Princeton Theological Seminary. Books have also come from the Evangelical Library in London and various other sources in Great Britain and America. The library is growing gradually.

Seminars and Extra Lectures

Beside regular courses of studies seminars and extra lectures are held occasionally.

Worship and Retreat

Worship is held every week day morning and a social retreat is held once every semester.

Periodicals

Theological Review. A theological review under the title "Ehin Hak Ji" was published by the old Presbyterian Theological Seminary in Pyenyang for 23 years from 1918 to the closing of the seminary in 1940. This long discontinued theological review was resumed by the faculty in 1954 as a quarterly.

Logos. This is a little monthly periodical published by the division of literary work of the Student Association. This was started in 1953 and has been a favorite reading material on the campus.

Student Association

The Student Association with its division on counseling, evangelism, self discipline, religious education, library work, social activity, relief, and practical work renders service to cultural and practical life of the students.

Alumni Association

The Alumni Association has branches all over the country, one in each presbyterial district. It is working to raise endowment funds and operating expenses of the seminary.

Practical Work

Under the direction of the faculty and the Student Association students take two hours of practical work a week for credit which include Sunday School work, choir service, street preaching, hospital preaching, home visitation, and teaching of Bible clubs. Many of the students are working as regular evangelists in the small churches in the suburb of Seoul and in districts of some distance from Seoul. In summer and winter vacations many evangelistic bands of seminary students go out to presbyterial districts to preach using various kinds of evangelistic and religious educational practices.

Women Students

This seminary started as a coeducational institution and has had over 50 women students every year. In April, 1951, at Andong it was decided by the Board of Directors and approved by the General Assembly to have a separate department of women students in the seminary. But the purpose of the separation is to make substitutions for those required courses which are directly pertinent to the pastoral ministry or are highly philosophical and scholastic. As the seminary develops a separate faculty and campus for women students will be prepared.

Graduate School

A graduate school is to be established in this seminary for the seminary graduates who aim for more profound study of theology. Definite steps will be taken, toward the establishment after the seminary has received government recognition as a theological college.

Degrees

Degree of bachelor of theology will be conferred when proper graduates of this seminary. Degrees of Th.M., and Th.D., will be conferred when those who fulfill the requirements of these degrees in the graduate school of the seminary after its establishment.

Students

Number of students was 500 in the first semester; it is 550 in this second semester, of this academic year, 1955-1956.

Class	Men	Women	Together
Preparatory First year.....	118	4	122
" Second year.....	70	15	85
Regular Junior year.....	65	8	73
" Middle year.....	74	2	76
" Senior year.....	61	11	72
Special Junior year.....	40	3	43
" Middle year.....	50	7	57
" Senior year.....	21	1	22
	<u>499</u>	<u>51</u>	<u>550</u>

Presbyterian Theological Seminary
Courses of Study
Preparatory First Year

First Semester

	All Prescribed
Review of New Testament	5 hrs.
National Literature	2 "
English - Reader 3, Gram.2, Com.2	7 "
Natural Science	2 "
History of Philosophy	2 "
Psychology	2 "
Oriental History	2 "
Law	1 "
Sociology	2 "
Pedagogy	1 "
Religious Music	1 "
	<u>27</u>

Second Semester

	All Prescribed
Review of New Testament	5 hrs.
National Literature	1 "
English - Reader 3, Gram.2, Com.2	7 "
Natural Science	2 "
History of Philosophy	1 "
Psychology	1 "
Oriental History	2 "
Political Science	2 "
Sociology	1 "
Pedagogy	1 "
Religious Music	2 "
Logic	<u>2 "</u>

Preparatory Second Year

	All Prescribed
Review of Old Testament	5 hrs.
English - Reader 3, Gram.3, Com.2	7 "
Outline of Philosophy	2 "
Present Day Philosophy	2 "
History of Civilization	2 "
Occidental History	2 "
Inter-Testamental History	1 "
Economics	2 "
Outline of Literature	2 "
Religious Music	1 "
	<u>27</u>

Second Semester

	All Prescribed	
Review of Old Testament	5	hrs.
Eng - Reader 3, Gram.2, Rom.2	7	"
Outline of Philosophy	2	"
Ethics	2	"
Archaeology	2	"
Occidental History	2	"
Shorter Catechism	2	"
Economic	2	"
Rhetoric	2	"
Religious Music	1	"
	<u>27</u>	

Junior Year

First Semester

	Prescribed	
Introduction to O.T.	2	hrs. "
O.T. History	3	" "
Genesis	1	" "
Synoptic Gospels	2	" "
I Corinthians	1	" "
Apologetics	2	" "
Systematic Theology (Introduction)	2	" "
Church History (Ancient to 2nd age)	2	" "
Homiletics	2	" "
Elocution	1	" "
Personal Evangelism	1	" "
Greek	3	" "
Religious Music	1	" Additional
Eng. - Reading, Hearing	2	" "
Practical Work	2	" "
I, II Thesalonians	1	" Elective
Psychology of Religion	2	" "
German	2	" "

Second Semester

	Prescribed	
Introduction to N.T.	2	hrs. Prescribed
N.T. History	2	" "
Exodus, Numbers, Deuteronomy	2	" "
Synoptic Gospels	2	" "
II Corinthians	1	" "
Christian Evidences	2	" "
Systematic Theology (Theology Proper)	3	" "
Church History (Ancient, to 3rd age)	2	" "
Homiletics	2	" "
Elocution	1	" "
Religious Education	1	" "
Greek	3	" "
Religious Music	1	" "
English - Reading, Hearing	2	" Additional
Practical Work	2	" "
Joshua-Chronicles	2	" Elective
History of Preaching	1	" "
German	2	" "

Middler Years

First Semester

	2hrs. Prescribed
O.T. Biblical Theology	
Poetical Books (Introduction and Exposition of Psalms and Song of Solomon)	2 " "
Gospel of John	3 " "
N.T. Exegesis (Galatians, Ephesians)	1 " "
Higher Criticism	1 " "
Systematic Theology (Anthropology, Homology)	2 " "
Church History (Medieval)	2 " "
History of World Religions	2 " "
Advanced Homiletics	1 " "
Sunday School Work	21 " "
Advanced Greek	1 " "
Hebrew	4 " "
Eng. - Reading, Hearing	2 " Additional
Practical Work	2 " "
Ezra-Nehemiah	1 " Elective
History of Theological Thought	2 " "
Cure of Soul (in English)	1 " "
Latin	2 " "

Second Semester

	2 hrs. Prescribed
N.T. Biblical Theology	2 " "
Major Prophets (Introduction and Exposition, Isaiah)	3 " "
Leviticus	1 " "
Hebrews	1 " "
Acts	2 " "
N.T. Exegesis (Phillipians, Colossians)	1 " "
Systematic Theology (Christology)	2 " "
Church History (Reformation)	2 " "
Comparative Religion	1 " "
Advanced Homiletics	1 " "
Young People's Work	1 " "
Advanced Greek	1 " "
Hebrew	4 " "
Eng. (Reading, Hearing)	2 " Additional
Practical Work	2 " "
Wisdom Literature (Proverbs, Job, Ecclesiastes)	1 Elective
Thought of Calvin	2 " "
Latin	2 " "

Senior Year

First Semester

	2 hrs. Prescribed
Jeremiah, Lamentations	2 " "
Ezekiel	1 " "
O.T. Exegesis (Amos)	1 " "
Pre-exilic Prophets (Introduction and Exposition)	2 " "
Pastoral Epistles	1 " "
Romans	2 " "
Systematic Theology (Soteriology)	2 " "
History of Modern Theological Thought	2 " "

Review of Modern Theological Thon.	2 hrs.	Prescribed
Christian Ethics	2 "	"
Church History (Modern)	2 "	"
Homiletics (preaching)	1 "	"
History of Korean Church	1 "	"
Church Polity	2 "	"
Advanced Hebrew	1 "	"
English (Reading, Hearing)	2 "	Additional
Practical Work	2 "	"
Christian Sociology (Church & Society)	2 "	Elective
Doctrinal Preaching	1 "	"
Arabic	2 "	"
Dutch	2 "	"
Missions	1 "	"

Second Semester

Post-exilic Prophets (Introduction & Exposition)	2 hrs.	Prescribed
O.T. Synopsis (Zechariah)	1 "	"
Daniel	1 "	"
Revelation	2 "	"
General Epistles	2 "	"
Systematic Theology (Ecclesiology & Christology)	3 "	"
Church History (Post Modern)	2 "	"
Pastoral Theology	2 "	"
Homiletics (Preaching)	1 "	"
Directory of Worship	1 "	"
Philosophy of Religion	2 "	"
Crisis Theology	1 "	"
History of Missions	1 "	"
Advanced Hebrew	1 "	"
English (Reading and Hearing)	2 "	Additional Pres.
Practical Work	2 "	"
History of Doctrines	2 "	"
History of Presbyterianism	1 "	"
Arabic	2 "	"
Dutch	2 "	"

Notice: Students of Proper Classes are required to take the number of units (hours) above 20 and below 23 including prescribed and electives inside additional Prescribed. Special students may be permitted to include Rusci and English in the above mentioned number of units, and to be excused from original language and to study English separately. As a rule, students are to take electives of their own classes exception may be allowed according to circumstance.

HISTORY OF KYUNG SHIN SCHOOL

Kyung Shin School traces its antecedents to the year 1885, when the Rev. Dr. Horace G. Underwood, the first Presbyterian evangelistic missionary to Korea, realizing the need of laying a firm foundation for the Korean Christian Church by educating and training the youth of Korea in Christian principles under a Christian atmosphere, so as to provide the materials that would well serve the then prospective Korean Christian Church and Korean society at large, started a boys school, and later a girls school.

This early Kyung Shin was then known as the Seoul Mission School - Koreans called it the "Underwood School". The girls school was the antecedent of the present Chung Shin Girls' School.

In 1901 the school was moved to Yun Dong, Seoul, and put under the charge of Rev. Dr. E. H. Miller. In 1905 a two-story brick building was put up and, in honor of the donor, the school was known from then on as the John D. Wells Training School.

Since that time there have been more than 2000 Kyung Shin graduates, among whom are many well-known social, educational and Church leaders. They have always stood at the forefront of forward looking movements in Korea, as can be readily seen by their place of leadership in Korea today and their record of exile, imprisonment and martyrdom for the country and for the Church.

In the year 1910 the Korea Mission appointed the late Rev. Dr. H. G. Underwood as Principal, with Dr. E. H. Miller as Vice Principal. Dr. Underwood then utilized the assistance of Mr. Kim Kiasic as Administrative Director of the school and Mr. Soh Kyung-Ho (the first graduate of Kyung Shin and also known as the first Korean infant to have received Christian baptism) as Dean of Studies. These men were instrumental in obtaining as teachers a number of students returned from Japan and America, all talented scholars and specialists in their respective lines, and thereby markedly strengthening the teaching staff and improving the standards of the school.

The late Rev. Dr. E. W. Koons was installed as permanent Principal in 1913. Very soon another reinforced concrete building was put up for additional classrooms and, materially speaking, Kyung Shin seemed to be in a fair way toward further development. However, the Japanese Government General's gradual pressure on the Korean Christian Church and affiliated educational institutions increased more and more rapidly until the Korea Mission, finding it practically impossible to continue directly its Christian evangelistic work and affiliated undertakings -- such as the educational and medical institutions -- had to evacuate the Korean field. In consequence, the Mission in 1925 turned over (in a nominal sale) the whole school and all the property to one Choy Tai-Young (a Kyung Shin graduate). This proved to be a most unfortunate choice, as Choy soon demonstrated that he was completely subservient to Japanese policy and all his activities indicated that he was operating the school for selfish purposes rather than for the benefit of the people of the public or of the Church. He soon sold the Yun Dong property to the Japanese and moved the school to an isolated site in Chung-neung-li - about five miles out of town. There he erected a few simple barracks-type buildings and maintained the Kyung Shin name without any of the Kyung Shin spirit.

When Liberation came in 1945, a group of Kyung Shin graduates got together with the hope of redeeming the school. They carried out some reorganization and compelled Choy Tai-Young to resign the principalship. Kyong-Gi Presbytery and the Presbyterian Mission were given places on the Board of Directors, but for a variety of reasons little real change was effected between 1945 and 1950, either in the spirit of the school or in its relationship to the Church.

With the outbreak of the Korean War, on June 25th, 1950, the school fled to Pusan and carried on as best it could, first on an open hillside and later under crude shelter. In the meantime, while the property in Seoul was occupied by U.N. troops, there was a disastrous fire that burned down the major part of the buildings. U.N. Force continued to occupy the site and the remaining buildings, however, until May 31, 1955.

In the summer of 1952 the school returned to Seoul and, together with Tai Kwang Boys School and Chung Sin Girls' School, started holding classes in the basement of the Sung Dong Church. Just before this return to Seoul, a group of the graduates and surviving members of the Board got together and asked Mr. Soh Pyung-Ho (already mentioned above) to assume the principalship. Taking advantage of the move to Pusan and back, and of the general disruption of war, Mr. Soh was able to gather a new staff for the school that was in harmony with his objective of restoring its Christian character. Kyung Shin's resurgence as a Christian institution dates from this time.

The combined schools soon outgrew their quarters in the Church basement, so on November 1, 1952, Kyung Shin moved into Pierson Memorial Bible School on a five-month lease. Chung Sin Girls' School and Tai Kwang Boys School were both able to return to their own quarters during 1953, but Kyung Shin had no place to go, much to its own and Pierson's embarrassment. Mr. Soh was finally able to lease an excellent site in Hae Won Dong, not far from the former Yun Dong location, and with the help of the Fifth Air Force, and of Col. Wells (no relation to John D. Wells) of the 314 Ordnance Group, was able to erect a number of wooden buildings. The school moved into this present location on February 9, 1955, and now has 1100 students in fifteen wooden classrooms.

Mr. Soh has been beset by a long series of difficulties in reestablishing Kyung Shin as a Christian school, some the result of the war, most the heritage of fifteen years of non-Christian management, and some arising out of rival claims to the new site. This property was controlled by the Officer of Property Custodian and was leased to Kyung Shin with the understanding that the school would have the right to purchase. However, another party was anxious to obtain the site and used every means to block the sale to Kyung Shin. On three separate occasions Mr. Soh was only just able to get his papers through, literally at the last moment. The way now seems clear for Kyung Shin to acquire full title to this valuable property at relatively low cost.

There yet remains much to be done, and all connected with the school recognize that both materially and spiritually the school still falls short of what it should be, but it is devoutly believed that God's hand is clearly shown in the series of events that are restoring Kyung Shin to its proper place as a Christian School for the Christian community of Seoul, teaching young men the characteristics of Christian Life so that they may go forth in His name to labor in this land.

S 'TENT SCHOOL OF LOVE'

COLLEGE BOY BUILDS SCHOOL FOR SHOESHINE URCHINS

A little over a hundred yards east of the Shinchon railway station on the western outskirts of Seoul, there stands a simply erected tent that at first glance looks like any of the thousands of refugee tents that dot the landscape of the land.

That the tent is no ordinary landmark is evident when one passes by early in the morning. Then one finds a little group of boys trotting out from the small interior to do exercises under the direction of the 6:30 morning radio calisthenics instructor.

They are shoeshine boys and they were gathered together by Choi Chang-kyoon, a 24-year old law student of the nearby Chosun Christian University.

A native of Hadong at the extreme southwestern corner of Kyongsang Nam-do, a hundred miles west of Pusan, Choi is a product of a very poor family. He managed to come through three years of his law college course, paying his way as private family tutor.

It was in the early part of October last year that he decided to do something

about the shoeshine boys in the vicinity. He stepped into a fight among them one day and told them he would build a school for them.

The decision made, he scraped what money he could, quit the security of his tutelage position, bought a tiny plot of land in one corner of a broad and spacious field, erected a tent there and called the boys in.

Some 35 of them came, all orphans, ranging in age from 12 to 19.

The going was tough from the outset for they were no mere shoeshine boys but pickpockets, thieves and terrorists. They came to the tent all right but they were not interested in the lessons and showed their would-be benefactor marked hostility, ganging up on him often with threats of bodily violence, refusing every cooperation.

Choi refused to give up his project, however, and in due course won the boys over. More and more they took interest in his lessons, in studies of national history, the Korean language and social sciences. Today they are all completely wrapped up in a concentrated pursuit. Choi in teaching, the boys in studying.

A routine has settled over both teacher and students. Six-thirty a.m. is the time for the exercises. Nine o'clock they all step out, Choi to college and the boys to their shoeshine jobs. Around six o'clock in the evening they are back for supper which they cook for themselves. Lesson time begins at 6:30 p.m.

The example of Choi and his reformed students studying nightly under candlelight has proved to be contagious. Four of Choi's college buddies are also putting in their spare evening hours helping him out.

What is more, a grateful village that had once guarded their chickens and firewood from little thieves come to the tent with little gifts of food and kimchee. A nearby clinic offers free medical treatment to the boys anytime they need it and a nearby bath-house opens its doors once a month to them.

"Tent school of Love" is the way the villagers have dubbed Choi's clothed establishment.

SECRETARY

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showed on the r single en make es.

rcent of a prefer-girls, 20 married the rest e," Ray

wrote, man is whims does a philo-'s real-a girl'll get y any

the em-retarial er: the ckly and ility to mation telep-tuality s.

US has spent \$1,300,000,000 in Korea (660 million in 1955)
2nd of 300,000,000 (1955)

KOREA ASSOCIATION OF VOLUNTARY AGENCIES

COMMITTEE MEMBERS & DISCUSSION LEADERS

K.A.V.A.

- Miss Rose Alvernaz O.E.C./A.K.F.
- Mr. Coorge Bent II CARE, Inc.
- Miss Ruth Borden Y.W.C.A.
- Mr. Richard J.C. Romar O.E.C.
- Fr. Neil Boyle Catholic Relief Services - N.C.W.C.
- Dr. John Burgess Korea Church World Service
- Mrs. Lucile L. Chamberlin American Korean Foundation
- Rev. James P. Claypool Korea Church World Service
- Dr. Mowat Fraser A.K.F.
- Fr. T. Ceppert Jesuit Fathers
- Sister Mary Gabriella Maryknoll Sisters
- Mr. Geoffrey Hemingway Friends Service Unit
- Mr. Kang Bong Soo Min. Health & Soc. Affairs
- Dr. Kim Ho Jik Ministry of Education
- Miss Elfrieda Kraege Presbyterian Mission U.S.A.
- Miss Clarice Kruse K.C.W.S.
- Dr. Laurits Laursen O.E.C.
- Mr. C.W. Lee Seventh Day Adventists
- Mr. James P. MacLaren O.E.C.
- Mrs. Elisabeth McInnes Methodist Mission
- Miss Helon McKay American Embassy
- Mr. Thomas L. Metsker O.E.C.
- Rev. James Moore Methodist Mission
- Mr. Lee Mitchell Seventh Day Adventists
- Mr. Ernest T. Nash Christian Children's Fund
- Mrs. Norah Nicholls UNKRA
- Miss Esther Park Y.W.C.A.
- Mr. Edward Poitras Methodist Mission
- Mr. Robert Sage Foster Parents' Plan, Inc.
- Mr. Horace C. Underwood Presbyterian Mission U.S.A.
- Mr. K. L. Wenrich Presbyterian Mission U.S.A.
- Col. C.W. Widdowson Salvation Army
- Dr. Chester W. Wood O.E.C.
- Dr. Yun Yu Sun Min. Health & Soc. Affairs
- Mr. A. Sonaggere N.C.W.C.

SECOND ANNUAL CONFERENCE

at the SEOUL Y.W.C.A.

WEDNESDAY MAY 16th and THURSDAY MAY 17th

1956

THE THEME

"KOREA - THE CONTINUING CHALLENGE"

THE KAVA EXECUTIVE

- CHAIRMAN - Col. C.W. Widdowson - Salvation Army
- SECRETARY TREASURER - Miss Anne Davison
United Church of Canada
- Father Neil Boyle - Catholic Relief Services - NCWC
- Dr. Edward Adams - Presbyterian Mission, USA
- Sister Mary Gabriella - Maryknoll Sisters
- Mr. James P. Claypool - Korea Church World Service
- Dr. W. Terry Osborne - Y.M.C.A.

EX OFFICIO

- Mrs. Norah Nicholls - UNKRA
- Mr. Edward W. Francel - O.E.C.

EXECUTIVE SECRETARY

Mr. Kenric R. Marshall

P- R- O- G- R- A- M

WEDNESDAY MAY 16th

8:45 - 9:15 REGISTRATION

9:15 - 9:45 GENERAL ASSEMBLY
 Invocation Father Neil Boyle
 Introduction Col. C.W. Widdowson
 Conf. Briefing Mr. Edward W. Francel

9:55 - 10:45 DISCUSSION GROUPS

1. HEALTH & SANITATION	4. SELF-HELP PROJECTS
2. WELFARE	5. STAFF TRAINING
3. EDUCATION	6. KAVA

coffee break

11:00 - 12:00 DISCUSSION GROUPS

12:00 - 2:00 INFORMAL BUFFET LUNCHEON

EXHIBITS

2:00 - 3:00 DISCUSSION GROUPS
 tea break

3:15 - 4:15 DISCUSSION GROUPS

4:15 - 5:15 Leadership Teams Prepare Reports

ACKNOWLEDGEMENTS

In addition to the 41 leaders listed on the program many other individuals have contributed to the conference planning. Organizations too have played an important part. Vital assistance has been given by the United Nations Korean Reconstruction Agency (UNKRA), Office of Economic Coordinator (OEC), AFPE-8th Army, American Embassy-USIS, and of course the Seoul & National YWCA.

THURSDAY MAY 17th

9:15 - 10:30 GENERAL ASSEMBLY
 (1) Presentation of group discussion reports
 (2) Resolution and Discussion
 coffee break

10:45 - 12:00 GENERAL ASSEMBLY - DISCUSSION

12:30 LUNCHEON

2:00 p.m. CONFERENCE CLOSES

LUNCHEON PROGRAM

CHAIRMAN - Kenric R. Marshall

12:30 PRAYER - Bishop Arthur Chadwell
 LUNCHEON - Served by UNKRA Mess Staff

MR. GRANT WHITMAN
 Deputy Coordinator - OEC

ACKNOWLEDGEMENTS - James Claypool

1:45 p.m. CONFERENCE SUMMARY
 Colonel C.W. Widdowson

CONFERENCE LEADERS

CONFERENCE CHAIRMAN - EDWARD W. FRANCEL

Program Chairman - Miss Mary Walker, Asia Foundation
 Conf. Treasurer - Miss Anne Davison, United Church of Canada
 Arrangements Chairman - Dr. W. Terry Osborne, YMCA
 Exhibits Chairman - Miss Helen Tieszen, Christian Children's Fund
 Ex Officio - Col. C.W. Widdowson
 Conference Secretary - Kenric R. Marshall

Korea - Education

~~How~~ - the ~~same~~ of the history of our time -

Songpyong Academy reopened in Seoul Sept. 1948, in a former
cave for dancing girls.



Dr. Samuel A. Moffett, and
the Seminary in Pyongyang

President Il Sung Kay,
and the Seminary today

Dear friends:

The Presbyterian Theological Seminary in Korea celebrated its 60th anniversary this year. Since the day in 1901 when father gathered two converts in a room in his home and began systematic theological training for a Christian ministry in Korea, it has graduated 1,974 students and has become, as far as we know, the largest Protestant theological seminary in Asia.

There were seven in its first graduating class in 1907. As the first ministers of the newly-formed Korean Presbyterian Church, all seven were urgently needed at home in Korea, but impelled by higher loyalties the infant church scrupulously set aside one of the seven as a missionary. The commissioning service was dramatic. The man chosen for the mission was one who, sixteen years earlier, had savagely joined the mob stoning father in the street when he came to Pyongyang with the gospel. Now, when father had been elected first moderator of the new church, his proudest duty was to commission the man who had stoned him as Korea's first missionary abroad.

The seminary is still a training ground for missionaries. Two former students are missionaries to Thailand. Another graduate was the last Presbyterian missionary to leave Red China, in 1957.

Most of our 275 students are the sons of the very poor, barely able to scrape together enough money to stay in school. But 33 of them are college graduates.



A
Class:
Then, →
and
Now...





We have more converted communists, I imagine, among our graduates than in any other seminary in the world. 55 North Korean soldiers, captured in the war and converted in POW camps have taken our theological course and are now serving the church in Free Korea. In 1960 we graduated our first blind student. Blinded by communist gunfire as a ROK captain, he enrolled in the seminary, completed his course with honor and is now pastor of the Church for the Blind in Seoul. His wife (pictured with him at right) helped him faithfully all the way through and graduated with him.



Eileen and I (as you can see in the pictures above) are happy in our teaching. We are part of a faculty of 31. Of our eleven full-time teachers, five have doctorates; seven have studied in the U.S.A.; and only three are American.

We covet your prayers as we plan for the future. For forty years in Pyenyang the seminary was the life-center of the great Korean church. Then followed the wasting wars, and twenty years of refugee wanderings in Pusan, Taegu and Seoul. At last we are rebuilding on a beautiful new campus overlooking the Han River east of Seoul. A classroom building and a dormitory are already in use (see the aerial view below). The Korean church has pledged to build residences for ten faculty members. Some day we hope to have a chapel and a library. Our books were all lost.

May all this rebuilding be on the rock foundation which is Jesus Christ. Only so can the school become the stabilizing, vitalizing spiritual center which Korea's fractured Church so sorely needs.



Sincerely yours,

Sam and Eileen
Sam and Eileen Moffett

Letters: Presbyterian
Mission, APO 301, San
Francisco, Calif.

Packages: Presbyterian
Mission, 136 Yun Chi
Dong, Seoul, Korea

'ON USO PAL DAY'

Ewha Entertains 600 UN Servicemen Nov. 3

By Hui Soo Shin
Dong Wof Kim
Jai Soo Ann

Ewha entertained 600 U.N. servicemen on November 3, from 1 until 4 p.m. The itinerary included a tour of the campus and a special program at Emerson Hall.

Ewha's afternoon was a part of the annual Pal Day sponsored by the U.S.O., on November 2 and 3. Mayor Hung Soon Yim of

Seoul welcomed the men on the first day, and that evening they were dinner guests in Korean and American homes.

Among those opening their homes for this event were the Mayor, the National Assembly Speaker, the Chairman of the Joint Chiefs of Staff, the Cabinet Ministers, and other foreign and Korean dignitaries.



Dr. Harry Denman, General Secretary of the General Board of Evangelism of the Methodist Church, is shown with Dr. Helen Kim during one of the revival programs.

Ewha Voice

Vol. III, No. 4

Ewha Womans University

Nov. 14, 1959

Revival Meeting Now Terminating

By Hyung Kyoo Paik
Chung Ho Choi
Young Ki Kim
Duk Hee Oh
Jung Sook Yang
Soo Ja Suh

Ewha Womans University is just terminating a revival meeting -- November 9 through November 15.

Dr. Harry Denman, General Secretary of the General Board of Evangelism of the Methodist Church and six other American leaders arrived to lead the revival.

Meetings and services were held in the big auditorium and in Emerson Hall.

The Reverend Chan Sun Cho led the preparatory prayer meetings for faculty members on November 4, 5, and 6, in Emerson Hall.

According to the Reverend Cho the general schedule for the revival was three arrangement committees for each college of the university with assemblies for each college at different times. The baptism services will be held for both faculty and students in the big auditorium tomorrow, Sunday, Nov. 15, at 11 a.m.

AT EWHA

English Alumni Active

By Hae Ja Kang
Myung Soon Kim

As the number of alumni of our school increased, a need was realized for members of the English Department Alumni to have a smaller, more intimate association. So Young Hak Hoi, the Alumni Association of the English Department, was established in July 1954.

Mrs. Maria Park Lee, Vice President of our school, was elected as the first President and has served three terms. In July 1958, this association nominated Mrs. Pokyu Hong Shin, Head of the English Department.

(Continued on Page 4)



Shown at an Executive Meeting of the Ewha Alumni Association are, from left to right, Mrs. Hikyung You Youn, Mrs. Youngyi Kim Shin, Mrs. Hyungsoo Lee Yu, Miss Unsook Saw, Mrs. Hansook Kim Ahn, and Mrs. Kapsoun Kim Lee.

Alumni Executive Conference Held

By Myung Soon Kim

The executive meeting of the Alumni Association of Ewha Womans University was held at 5:00 p.m. Friday, October 23, in the Dean's room of the College of Music and Fine Arts.

The group discussed the need of 5,000,000 Ilwan for the reconstruction of the Grand Auditorium of our university. It was decided that the alumni of our school would contribute. To earn some of the money for this fund, the ladies planned to sell cookies Saturday, October 31, when the College of Liberal Arts and Science held an athletic meeting.

"An Evening of Operatic Arias" by Cha Kyung Kim, professor of the Music Department, was held under the auspices of this association at the Grand Auditorium Thursday, November, 5 at 7:00 p.m.

Another plan to make money for the fund is a recital by Kyu Soon Lee, professor of the Music Department, Friday, November

20, at Emerson Hall. In order to make more profit, every alumnus will do her best to save money by making the posters and other advertisements.

The members attending this meeting were: Mrs. Youngyi Kim Shin, president of the association, Miss Unsook Saw, Mrs. Kapsoun Kim Lee, Mrs. Hyungsoo Lee Yu, Mrs. Hikyung You Youn, Mrs. Insil Son Moon, Mrs. Charai Lee Hahn, Mrs. Hansook Kim Ahn, Mrs. Wonduk Min Chun, and Mrs. Yunchai Lee Kim.

Education Program Described

By Hyun Kyung Park
Wha Hyung Choi
Bong Sook Kang

According to Dean Emma Kim, College of Education, the following activities of that college for this month were decided on at the last faculty meeting:

The department of Social Studies will make a weekly community survey on Saturdays;

The Department of Psychology will study and observe at the Aviation Medicine Laboratory;

The department of Mathematics and Chemistry will have report meetings for Senior students;

The departments of Biology, Chemistry, and Social Studies will participate in practice teaching.

PARTY HELD FOR DR. KIM

Dr. Helen Kim returned Oct. 27 from New York where she has been a member of the Korean permanent observer committee at the United Nations.

Ewha faculty members honored her with a reception in the Wichita House gardens to celebrate her return.

Library Is Heart of Any School

By In Ai Ahn

It is said that the library is the heart of the school, meaning that the library plays as important a part in the school as the heart does in the human body. As a center of education, it gives us all the kinds of books and materials that we need. The

books and materials classified and arranged in the stack room are good teachers who help us to study better. We hardly can imagine the school without the library.

However, there are not only many people who have poor understanding about the library, but also many

schools who have lost their "hearts" in our country. We are in great want for good libraries and librarians.

To help answer this need the Department of Library Science was established at Ewha at the beginning of the first semester of this

(Continued on Page 3)



Above, from left to right, are Mrs. Pokyu Hong Shin and Mrs. Maria Park Lee.

EDITORIALS

Path to Learning

A wiseman well understands that he is ignorant, and that the more he learns, the greater the knowledge of his own ignorance will be.

So we find that it is only the really learned person who lowers his eyes before the fountain of knowledge, knowing that he can never drink all it can produce.

It is not hard to realize that no single person can master all, nor is it more difficult to see that few enough people have mastered much of anything. And this is a thought we would all do well to ponder.

The opportunities for learning at a university are so various, that it is little wonder that now and then some of us lose our way among them.

Students can be found who have become so intense in their desire to master knowledge that they have lost all opportunity to integrate what they learn formally with the learning that comes from basic human social contact.

Others are so intrigued with the benefits of social contact, that precise formal learning holds no joys for them. They too are on the pathway to becoming partially developed human beings, moving into a stream of life which holds much frustration and only sporadic fulfillment.

Much is said about the necessity of young people developing themselves into learned, capable, rounded human beings. Reasons, good reasons, often given, seldom enough relate the individual benefits to be gained . . . that is internal benefits.

Why we would encourage a student to live all aspects of his university life as fully as possible concerns not only his usefulness to others, and to his country, but an amalgam of processes and things which is called happiness.

Thought soon reveals that nothing earthly is very permanent, including people themselves. Yet most strive all their lives for temporary things, only to have their waning years saddened by the deprivations that should have been expected.

The most permanent thing in each individual's life is inside him, within his spirit. Here and here alone are the controlling factors in happiness and sadness.

When the mind grows, in all its aspects, the man grows. The growing knowledge serves as tools to work what he would accomplish. If he grows only in part, so then do the tools with which he must work upon life . . . and if they are deformed, too weak, or too small in number, then he must build defects into his life, and their fruit is sorrow and frustration.

Your university days should be treasured, for they can seldom be regained, and they pass too quickly. While living them give thought seriously to all that has been organized around you.

The "extra-curricular" activities and those prescribed for you together form the training for your growth as a complete human being. Your future happiness depends in great part upon your participation in both as fully as you are able, and as they really deserve of your time.

It is one of Ewha's greatest goals that, within its educational purposes, it shall never graduate a partially educated human being.

Our Help Is Needed

Christianity involves deeds as well as words. That is the activities of your life must attest to your faith, for words without deeds are hollow and false.

No better opportunity is before us to demonstrate our faith, than the opportunity to aid our countrymen who have suffered so greatly from Typhoon Sarah.

You can give money or clothing, or participate in the campaigns, on or off campus, aimed at collecting either.

Your help now can save a Korean family much dire suffering in the winter that is almost upon us.



Above, Professor Hi Suck Jyung directs the Ewha Chorus. Left, Miss Hi Bok An performs a flute solo.



Concert Presented by Ewha Music Department

By Mai Lim Choi
Cho Soon Sah
Gin Uck Choi

A magnificent concert was presented by Ewha's Music Department on October 30 at Welch-Ryang Auditorium.

The Ewha Chorus was conducted by Professor Hi Suck Jyung and was accompanied by the Korean Broadcasting System Symphony Orchestra.

According to Dean Young Gi Kim Shin of the Music and Fine Arts College the Ewha Chorus is organized for all music majors. This concert is an annual event of the music department.

This year's program included:

1. Quartet and Chorus, "Stabat Mater" Quando Corpus morietur, Dvorak—1st. Soprano, Hi Ja Yoon; 2nd. Soprano, Kyoung Ai Pak; 1st. Alto, Soo Gun Kim; 2nd. Alto, Moon Ja Kim.
2. Piano Solo, Hungarian Fantasia, Liszt—Kwi Whan Han.
3. Soprano Solo, a. "Manon Lescaut" In quelle trine morbide, Puccini; b. "The Shepherd on the Rock," Schubert—Mai In Chung.
4. Flute Solo, Concerto in D major, 1st. Mov. Allegro

aperto, Mozart—Hi Bok An.
5. Soprano Solo, a. "Car-men" Je dis que rien ne mepouvante, Bizet; b. "Faust" Air des Bijoux, Gounod—Kyu Young Um.

6. Piano Solo, Concerto Eb major "Emperor," 1st. Mov. Allegro, Beethoven—Ok Soo Han.



Prof. Kim

Recital by Prof. Kim Aids Needy

By Cho Soon Sah
Professor Cha Kyung Kim, soprano, presented a vocal recital in the Welch-Ryang auditorium on Thursday, November 5 at 7 p.m.

Miss Kim studied abroad for many years and was the first Korean to sing at Carnegie Hall in New York City. She is a graduate of the Julliard School of Music, and is now a member of the Music Department at Ewha Womans University.

She was accompanied by the Seoul Municipal Symphony orchestra. All profits from the recital were given for the relief of the typhoon victims.

Activities Commemorate Reading Week at Ewha

By Byung Hee Min

To greet the nationwide "Reading Week," from Oct. 20, Ewha Library had various activities, such as a discussion meeting, book reviews and moving pictures about libraries.

A discussion meeting was held on Monday, Oct. 12 at 4:00 p.m. in the director's room in the library. Those who participated were Ho Soon Kim, instructor of the Korean Literary Department; Youn Choul Koo, director of the University Health Service; Byunglee Lee professor of the Law and Political Science Department; Young Ah Chung,

freshman of the Library Science Department, Ewha Graduate School; Kyung Ja Kim, freshman of the Library Science Department, and Nam Ki Chin, senior of the English Department, who is taking the library science course.

EWHA VOICE

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Mrs. Elwyn Mauck, Faculty Adviser
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Assistants—Nam Ki Chin, Hyeun Kyung Park.



Mrs. T. T. Brumbaugh is entertained at a faculty tea at Wichita House.

Mrs. Brumbaugh Visits Campus, Sees Billingsley

By Myung Soon Kim
Mrs. T. T. Brumbaugh, wife of the Executive Secretary of the Division of World Missions of the Board of Missions of the Methodist Church, visited on campus Monday, October 21.

Unsook Saw, she visited the new dormitory, Billingsley Hall. Afterward, Mrs. Brumbaugh had tea with faculty members at Wichita House, the official residence of Dr. Helen Kim.
This was one of Dr. and Mrs. Brumbaugh's annual inspection trips to Korea.



Dr. Helen Kim, faculty members, and guests watch from the stadium as the students form on the field for

College of Liberal Arts Has Tourney

By Jaug Sook Yang
Young Ock Chung
The first athletic tournament held by the College of Liberal Arts and Science was opened at 1:00 p.m., Saturday, October 31, at the new playground.

It was sponsored by the Students Association of the college.

Our President, Dr. Helen Kim, and faculty members were on hand to view the sport.

The games included: rope skipping, a masquerade race, a masquerade procession, a relay race, volley ball, badminton, and striking the can with covered eyes, the last a game for the faculty.

The rooting of each department for its team was very exciting, especially in the strike the can game.

The Korean Literature

Department won first place. Lucky tickets and cakes were sold on this day to raise funds to help the victims of Typhoon Sarah.

Seniors Will Visit Schools On Nov. 19, 26

By Young Sook Choi
Hi Soo Shin

The seniors of the Education Department, College of Education, Ewha University, will observe Huckjung Primary School and Shunlim Middle School on November 19 & 26, under the leadership of Professors Hyunkee Baik and Shikyong Chung.

The purpose of the tour is that they may learn practical education at those two schools, known as good model schools in Seoul.

Students Undergo Physicals

By Soon Young Hong
The Health Center of Ewha is giving physical examinations from October 5 until November 22 for all members of the Freshman, Sophomore and Junior classes. Chest x-rays were taken of all Ewha students during the last semester.

The physical examinations now being given were begun when the present Junior class began its Freshman year.

Youn Choul Koo, head of the Health Center, said that these examinations are of special importance this year, as the University, for the first time, has an excellent machine for testing eyes and visual power. Senior students also may have their eyes tested this month.

Surgery Equipment

By Jae Ock Park
Keum Sook Choi
Young Hai Ko
Under the direction of Dr. Kyung Chang, Dean of the College of Medicine, the College has acquired and will soon have in use, medical equipment necessary for chest surgery,



Mrs. Pokyoo Shin, head of the English Department of Ewha University, third from right, is shown with members of the Bamboo Circle, at its meeting on Oct. 28 at the Wood Room of Chosun Hotel. The Circle, an organization for promoting intercultural friendship, meets at 12:30 every Wednesday.

Mrs. P. H. Shin Elected Bamboo Circle Member

Mrs. Pokyoo Hong Shin, Head of Ewha's English Department, was elected to membership in the Bamboo Circle this month. Mrs. Mary Lee, Head of Ewha's Social Welfare Department, is

president of this group, and Mrs. Charai Hahn, Ewha alumnus, is treasurer.

Mrs. Choi, Ewha alumnus, is also a member. The Bamboo Circle is an organization whose purpose is the exchange of intercultural friendship.

Its membership is limited to 28. Members are elected from among the cultural, social and intellectual leaders of the Seoul Korean and foreign communities.

LIBRARY - -

(Continued from Page 1)
year, 1959. We are very proud of the department because it is one of the first in our country.

The purposes of the department are to give the students a better understanding of the library as a social and educational institution and of its role in the history and development of communications.

The courses of instructions are Introduction to Library Science, Chinese Classics, Cataloging and Classification, Reference Books, Book Selection, Library Administration, Literature of Humanities, Audio-Visual Material, and Library Practice Work. Others will be added.

Under the direction of Miss Pong Soon Lee, head of the department, seventy students, sixty-four in the freshman class and six in graduate school, are studying hard. The students also promote their reading and better library service through Library Club activities and practice work. There are six lecturers in the department. They are Hong Zick Lee, So Chen Kang, Un Pio Chang, Yang Uck Cho, Mrs. Sun Wha Choi Yang, and In Soo Choi.

Miss Lee said that one of the future plans for the department is to acquire a greater number of qualified teachers. She added that it is her hope to give each student of Ewha a chance to study library usage as a required course.



the beginning ceremony of the College of Liberal Arts and Science athletic tournament.



Editor of the Ewha Voice Byung Hee Min and Associate Editor Myung Soon Kim (Editor Miss Min is at right) were elected to these positions last week by the journalism class.

Society Sends Help to Ewha's Hospitals

With the help of Dr. Roberta J. Rice, Methodist Missionary surgeon of East Gate Hospital, which is attached to Ewha's Medical College and Ewha's Shin

Chon Hospital, the American Missionary Women's Society has announced the decision to give approximately \$150.00 monthly for charity cases at the hospitals.

ENGLISH HOUSE

September Group's Farewells Tearful

By Chun Wol Soo

We eleven girls lived in English House in September. So we decided to call ourselves the September Group. We all had family names. The first mother was Miss Conrow, then there were mama girl, eldest daughter, flower girl, eight sweepers, and the youngest daughter.

In the morning we had to get up at 6:30. After washing our faces, we had to do our duties. Chong Hi, Soon Young, and I cleaned our bedroom, dressing room, and bathroom. I overslept so I hurried to clean the upstairs. As quickly as could, I joined the sweeping with the early birds, Chong Hi and Soon Young. As I was cleaning the stairs I heard the bell ringing for breakfast.

Mama girl and flower girl drew up the menu. For breakfast we had toast, a fried egg, and tea. Miss Conrow prayed for us at each meal. After the meal we had a small service. We sang a hymn and read the Bible. Then we went to class in a hurry.

At noon we had a special different lunch.

In the evening after supper we listened to music and sang many cheerful songs.

One evening we had a popcorn party. Miss Conrow explained how to make it and showed us how.

On the 15th of September, by the lunar calendar, we had a full moon party. Mr. and Mrs. Carpenter, Dr. and Mrs. Pinkston, and Miss Harris were invited. We danced on the playground in the moonlight.

Then we had a 'mothers' party. Eleven girls' ten mothers and my sister came. Mrs. Shin, head of our department, and Miss Kim were also invited. Mrs. Shin brought some flowers, carnations. We wore Korean dresses. After salutations in Korean style we sang our mothers a song. Then the party began.

First, many delicious Korean foods were served. Then my sister and I sang "Sweet Home" in duet. Miss Conrow sang a Korean folk

song. Unfortunately, the camera was out of order, but we took a few pictures.

Unexpectedly one evening we had visitors, three first Lieutenants from the Air Force, Peter, who is a member of the 8th Army Band, and a high school boy came. We divided into two groups to play the singing game. Miss Conrow called us the Party Group and the Guest Group.

The day after the full-moon party we were invited by Mrs. Watts for a dinner party. We ate spaghetti.

Mr. Lee, Chong Hi's friend, invited us for the cinema. We had many invitations. Miss Conrow now called us the Popularity Group, Invited Group, and Cinema Group.

At our meal at night the telephone often rang. Even when we listened to music, sometimes the telephone rang. So we laughed. Miss Conrow said, "Now you are the Telephone group."

We also liked to talk and to express our opinions. At night we sat down in the guest room and whispered. However voices sometimes got loud compared with other girls' talking, so we were a nice noisy group.

We had mandoo, Chinese food, at our farewell party. Miss Conrow called us the Mandoo Group that day.

At last the departure came. We finished everything just as before. When Miss Conrow prayed for us, I could hardly listen because her voice was soft and low like whispering, which made me sad. As soon as she finished her prayer, we eleven girls burst out crying.

Then our group was departing. Miss Conrow stood by the front door to say goodbye and waved her hand.

We, the September Group, decided to meet once a month, on the first Wednesday. We planned to exchange gifts with each other and to help poor people. So we save our money and give it to the poor people.

I hope we continue these meetings forever.



The October girls, their mothers, and Miss Marion Conrow pose for a formal group photograph to mark the memorable evening.

October Mothers' Party



Miss Marion Conrow addresses the mothers.



Everyone sang or danced, and everyone enjoyed it.

By Soon Kim

The October students of English House held their Mothers' Party at 6:00 p.m. on October 23 at English House.

Twelve mothers and twelve girls enjoyed the dinner with Miss Marion Conrow, and after that spent an interesting time playing games and hearing students' and mothers' songs.

Every group of the English House holds a Mothers' Party while they are there.

ENGLISH ALUMNI - -

(Continued from Page 1) Department, as the General Secretary.

In January this year, about 80 members met at Korea House and had a good time playing the four-stick game, Yut, which is a Korean traditional game during the New Year's season.

In February this association performed an English play "The Constant Wife" by Somerset Maugham, under the direction of Mrs. Kapsoon Kim Lee at the Wongak-Sa Theatre. All the profit from this performance was given for a scholarship fund for the students of the English Department. This was the first time on our campus that the English alumni association gave a scholarship. This semester the group selected a senior as the first full scholarship student and from now on

will give help to the worthy students.

A welcome party for the new members who were graduated from this department last March was held in April at Dr. Helen Kim's private residence in Ka Hoi Dong. More than 100 members enjoyed the meeting, remembering their college life.

In July a lecture on "Creative Writing" was given by Yong Ik Kim, Professor of Korea University. After his talk there was a welcome and farewell party for those who recently had come home or were going abroad.

The group also planned to have close contact with E. Young Hai, the English Language and Literary Club of our department, and place stress on further study of the English language and literature.



An informal photograph shows the October girls at an enjoyable moment during the evening's entertainment program.



ACADEMIC PROCESSION

Ewha Woman's University

Seoul, Korea



HELEN KIM
A.B., M.A., Ph. D.
President



MRS. MARIA PAK LEE
A.B., M.A., Litt. D.
Vice President



Ewha students enjoy popcorn on the campus



Girls in Home Economics making kimchi



Pharmacy College students caring for their herb garden



The Reverend Elda Daniels Struthers of the United Church of Canada baptizes one of the 700 girls who were baptized in 1956.



Practice teaching in Ewha's Primary Demonstration School



Will my name be on "the list"?
Over 1,000 have to be turned away each year.

NEEDS

Ewha Woman's University is expanding because of the great eagerness for education in Korea. Since the liberation from Japanese domination, young women are coming in throngs seeking higher education to prepare themselves for various occupations and for modern home life. Each year Ewha must turn away more than 1,000 applicants because of limited buildings, equipment, and teachers, even though the number of students accepted and the number of specialized fields offered in the curriculum have been more than quadrupled. To meet the needs of the present day, more buildings must be provided; equipment must be made more adequate, and the number of faculty must be increased. The following are among the most urgent needs:

1. Additional library facilities with thousands of books
2. Equipment for Biology, Chemistry, Physics, and Home Economics Laboratories
3. An additional Dormitory to house at least 500 students from the country
4. A substantially enlarged Hospital and Clinic as part of the training program for the College of Medicine and the School of Nursing
5. A Fine Arts Building and Museum to replace present attic quarters
6. A dining hall to replace the one destroyed by fire
7. A Demonstration High School for practice teaching for College of Education students
8. Opportunities for faculty research in cultural and scientific fields
9. Missionary teachers in foreign languages, English and French, in Music and Fine Arts, and in the Sciences, both pure and applied

EWHA WOMAN'S UNIVERSITY
Cooperating Board in North America, Inc.
150 Fifth Ave. New York 11, N. Y.

Miss Henrietta Gibson, President
Mrs. Hugh D. Taylor, Vice President
Mrs. Frank G. Brooks, Treasurer

All gifts to Ewha Woman's University Cooperating Board in North America, Inc. are deductible for Income Tax Purposes.

PRINTED IN U.S.A



For more than seventy years Ewha has been offering to the women of Korea an opportunity for a Christian education and has prepared them to take a larger share of responsibility for raising the status of women in a man-centered culture. Ewha continues to be the only Christian woman's university in all Korea.

The greatest contributions of Ewha have been made in the establishment of Christian homes and in the teaching of the principles of a democratic society. In the fields of education, culture, and politics untold progress has been made by women in Korea who are graduates of Ewha Woman's University.

Approximately 5,000 students attend the six colleges and the graduate school of the University. The University now offers regular four-year courses in the College of Liberal Arts and Science, the College of Music and Fine Arts, the College of Education, the College of Law and Political Science, and the College of Pharmacy, and an eight-year course in the College of Medicine. A master's degree can be earned by two additional years of study. The University holds government permission to offer courses that lead to higher degrees.

BUILDINGS AND GROUNDS

Ewha Campus is located at Sinchon, in the northwest part of Seoul. The campus is cradled on the side of two hills facing the Han River.

At the extreme left, in the above panorama, the roof of the Ewha Demonstration Elementary School may be seen. Left to right are the Welch-Ryang Auditorium, built for the Seventieth Anniversary; Case Hall of the Music and the Fine Arts College; the new Student Union; Appenzeller Hall, the science building; Pfeiffer Hall, housing administration offices and class rooms; and Truth, Goodness, and Beauty Units of the Dormitory. Behind the dormitory, a forty-five room annex to the dormitory may be seen. To the right of the dormitory the Home Management House of the Home Economics Department is shown. Wichita House, the President's residence, is at the right of the Home Management House.

The Education Building is in front of the auditorium. In the foreground, left to right, are Thomas Gymnasium, the English Practice house, and Longview, the missionary residence. The small building at the right foreground is the servants' residence attached to Longview.

HISTORY

A dramatic story of dreams and the struggle to fulfill them, of endurance under persecution, of flight and refugee living, of generous contribution both in lives of service and money makes up the more than seventy years of the history of Ewha.

The University grew out of the Ewha Primary School founded in 1886 by a Methodist missionary, Mrs. Mary F. Seranton. In 1910, under the leadership of Miss Lulu E. Frey, the school became the first college for women in Korea. The University is supported by the Woman's Division of Christian Service of the Board of Missions of The Methodist Church, by the Woman's Missionary Society of The United Church of Canada, and by the Ewha Woman's University Cooperating Board in North America, Inc.

From the beginning, students of all nationalities and religions have been accepted at Ewha Woman's University. The University motto—Truth, Goodness, Beauty—stands for a well-rounded life. The name, Ewha, was given to the school by the Queen of Korea; the word means "pear flower," which is the symbol of purity.

In 1935 the college moved to the Sinchon Campus under the direction of Dr. Alice Appenzeller, president. Nine buildings were built from 1935 to

1950 when the University was evacuated because of the Communist invasion.

In 1939 Dr. Helen Kim became the president and bore the burdens of the Japanese occupation, the trials of exile, and the worries of an expanding University. In spite of all these handicaps, Doctor Kim continued to give a better education to an increasing number of students. From 1950 to 1958 the enrollment jumped from 900 to more than 5,000 students. In the rehabilitation program of the war-damaged campus more than ten new buildings have already been repaired and completed.

TRIBUTES TO EWHA

I have known and admired Ewha Woman's University in Seoul, Korea, for more than a quarter of a century. Whenever I think of Ewha, two words come to mind: indestructible and indispensable. Throughout the long years of Korea's occupation by a foreign power, this university kept the banner of the Christian faith flying. Once it was compelled to leave its campus and carry on amid strange and difficult circumstances, but again it manifested heroism of the highest sort. With Doctor Helen Kim as its beloved President, a faculty with the best preparation, and a student body numbering into the thousands, Ewha stands at the very center of Korea's developing life. Here young Koreans receive an education which is positively Christian, which takes their highest faculties and fits them for the noblest service. The spiritual well-being of Korea is bound up with the ongoing of Ewha Woman's University.

ARTHUR I. MOORE

Bishop, The Methodist Church, Atlanta Area
President, Board of Missions

Just as Korea itself stands as a shining beacon of democratic freedom in Asia, Ewha Woman's University stands as a living symbol of modern education. Mrs. Rusk and I know Ewha Woman's University. We have visited its campus several times, have had long discussions with its dynamic President Helen Kim, and have greeted many of its graduates who have come to the United States. It is a university which would make a contribution to any nation and to the world irrespective of its location. It does doubly so in Korea.

HOWARD A. RUSK, M.D.

Associate Editor, *The New York Times*
New York University, College of Medicine

Ewha Woman's University is the most influential educational institution for women on the Pacific side of Asia. It is led by the brilliant and devoted Helen Kim, perhaps the outstanding patriot and Christian in Asia. It maintains high educational standards and at the same time presents the Christian faith in preaching and practice in such fashion that an encounter with Christ becomes the privilege of every student. It deserves the most generous support by all who believe Christian education is decisive in the life of the individual and of the nation.

G. BROMLEY OXNAM

Bishop, The Methodist Church,
Washington Area

文化中·高等學校

Principal: R. C. Provost
Head Teacher: Y. N. Chey
Chaplain: S. K. Park

Address for letters: *July*

Rev. & Mrs. Raymond Provost
United Presbyterian Mission
APO 18
San Francisco, Calif.



The Principal of Moon Wha High School of Kyung Dong Presbytery, pronounces the Benediction at the Thanksgiving Service celebrating the First Anniversary of the school under Christian auspices.

Moon Wha Presbyterian High School Kyungju, Korea



September 1960: Kyung Dong Presbytery acquired a school made bankrupt by an unethical administration. The buildings were wrecked and looted. The first enrollment in the new Presbyterian school was 250.



Two buildings containing 10 classrooms were repairable. Several buildings used by the former school were beyond repair and were torn down. Many new classrooms will be needed during the next two years.



September 1961: The student body now numbers 600. The new desks, new windows and replastered walls were made possible by gifts from loving friends in America.



The purpose of Moon Wha School is to evangelize through a public high school—to make Jesus Christ known as Saviour to students, many of whom come from non-Christian homes. In this picture, the principal and chaplain are shown talking to Jr. H.S. boys.



Weather permitting, chapel services are held thrice weekly. Moon Wha is the only Christian public school in the area. Because of this many students from Christian families travel long distances every day to attend this Church sponsored school. The faculty is 100% Christian.



Ki Duk Chung was the first student to receive financial help from the Scholarship Aid Fund. Now more than 70 of the 600 students are sponsored by our friends in the United States.

KEIMYUNG CHRISTIAN COLLEGE
2345 Tac-myung Dong
Taegu, Korea

Office of the President

Telephone - 3124

As of October 1, 1961

Dear Friends of Keimyung Christian College!

We have been in a whirl of activities since Sue wrote a month ago. Opening of College, Meeting of Presbytery, the visit of Dr. and Mrs. John Bouquet of Neenah, Wisconsin, the meeting of General Assembly of the Korean Presbyterian Church in Seoul and a rash of meetings of School Boards.

College opened in a normal way except for the absence of three full-time teachers ruled out by the new military government. The full-time teachers have been replaced temporarily with part-time teachers.

The big event for us in the early part of the month was the visit of the Bouquet's. As most of you know the Neenah First Presbyterian Church has been "our church" almost from the beginning of our missionary careers. Our connections go back even further to the occasion when father married Miss Caroline Babcock of Neenah. Since then over these many years the members of the Church have taken a great interest in our work and have supported us with their prayers and gifts. The Bouquet's visit, aside from the time of service Mother Caroline gave to the Lord's work in Taegu, is the first time any one from the church has come for a first-hand inspection. You can well imagine how our tongues wagged and we kept busy showing everything off. We used Dr. Bouquet's presence as an opportune time to dedicate the new Lester Rogers, Jr. Memorial Entrance to our Campus.

I am so glad to be able to report both Presbytery and General Assembly passed by in a peaceful and constructive mood. The Korean church has been so torn by dissension during the past few years, I do hope that this disagreeable phase of an otherwise wonderful church is fading out.

Back to College matters: The new military junta continues to tighten up on educational matters. I think we mentioned last month our loss of three fine faculty members who had been excused from military service. Because so many had "bought" these excuses, a fiat-order went out ALL those excused were automatically disqualified to teach until they had served a term in a labor camp, said term not to begin till next Spring and likely to last a couple of years.

The new government also feels that higher education in Korea is over-extended. Some colleges will be eliminated, some combined, others forced to alter their courses to fit a national pattern, others reduced to "junior" status. We hope this adjustment will not affect us but we have no assurance of that. Student enrollment at colleges is to be drastically cut to about half of what it has been. How this will affect us we do not know.

Two new regulations, or three, have hit us harder. All presidents and teachers over 60 years old must be dropped. My resignation as president will be presented at the emergency Board meeting tomorrow (Sept. 30). They will probably change my title to "honorary" and I will continue to operate pretty much as during the past three years. My successor was chosen last Spring but because of the current political atmosphere it has been considered better to hold up his installation for six months or a year.

For similar reasons Dr. Koh is having to give up the presidency at Yonsei University. Dr. Koh's successor has already been chosen, a Dr. In Koo Yun, formerly president of Kyung-nam University, who was dethroned in a political upheaval two years ago, currently a member of our own Keimyung Board. Evidently Yonsei University is partial to presidents from our Board! That position is not affected by the new age limit.

Another ruling has hit me personally. No foreigner can be president of any School Board. This has affected me in three institutions with one more to follow. It comes as a welcome ruling, relieving me of many responsibilities younger men should be taking. I do regret the bias shown in the word "foreigner."

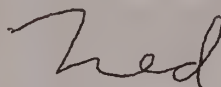
Again my letter sounds a bit doleful, but actually it is not. Business is as usual!! We are still riding high. Gifts have come during the summer:

1. Enough to send a student to the States on a scholarship.
2. Enough to waterproof the outside of the chapel.
3. Enough to lay the chapel floor with tile.
4. Enough to put a split level addition on one unit of the ten in Babcock Village as planned from the first.

In closing another plea for pianos, used pianos! Will not each one of you be an agent to inquire around among your neighbors or friends for pianos that are gathering dust? Our music department will guarantee to dust them off!

God bless you all!

For both of us,



Edward Adams

P.S. For those of you who have been sending relief or Christmas packages for widows and orphans it is possible to do this through the much more economic APO 18 during October and November only if the following address is used:

"Helping Hand"
Presbyterian Mission
APO 18
San Francisco, California

Reproduced and mailed by the "Mariners"
Yorkfield Presbyterian Church
1099 South York Street
Elmhurst, Illinois

January 15, 1962

The attached exciting report from President Koh of the Seoul Woman's College, Korea, comes to me in the form of a personal letter because the Office for Education acts as the liaison office between the woman and the College. Even though it is addressed to one person, please read it as a report to every woman interested in this great venture.

Mary A. Nesbitt

SEOUL WOMAN 'S COLLEGE

184 Wonhyoro 3 Ka
Seoul, Korea
January 1, 1962

Dear Mary,

Happy New Year to you! I am very happy indeed to be able to find a free moment to write you a real letter which I have been wanting for months, and it is quite an honor to write my first letter to you in 1962.

Let me thank you first for the lovely Christmas Cards which are fascinating and still cheering my room conveying your kind thoughts. My mother likes them very much. Your parcel is still on the way and you will be informed as soon as it arrives. I think I had the best Christmas I ever had. I selected nine persons who are very lonely or in great distress for some reasons. Naturally they were very glad to see me when I visited them on the 25th of December. I got much deeper satisfaction than I would have had otherwise when I could give some comfort to them. Today, New Year's Day, I visited a lonely person and we had lunch together, and also visited Severance Hospital to see Lee, Pilsook, the general secretary of the National Women's Organization, Presbyterian Church who had an operation a few days ago, but will be ready to leave the hospital around tomorrow with good result.

I am so grateful to God and so many friends who have been so kind and helpful to me for our College. Last New Year's Day I was in New York with you when we were discussing this new college which had not opened the first page of the history officially. Our Administration Building was not finished enough to accept the students, and there was absolutely nothing on the ground for the dormitory that time. But, what happened during the last twelve months? 98 selected girls and over 20 faculty and staff members gave opening ceremony on the 15th of April, 1961. Dr. Beard, the first Fulbright Exchange professor from Sweet Briar College from Virginia and the famous Mrs. Agnes Davis Kim are added glory to our new college. Over a thousand people came to celebrate our Foundation Day and the first President's Inauguration on the 10th of June. The 4 H Club Laboratory Building was dedicated on the 11th of November which was donated by the American Korean Foundation. Front Wing of the dormitory was completed before the opening of the school, and 100% Residential College Education started as was announced. The first Christmas celebration took place on the 16th of December by complete preparation of the students in the dining room of the dormitory. The husbands and wives of the faculty and staff members were invited to enjoy the Christmas program and dinner. Miss Renuka Mukerji, the president of Christian Women's College, Madras, was able to enjoy our Christmas party with our students, although she had to leave early on account of her other engagement. We also had a Christmas party with faculty members from our neighbor colleges, Korean Military Academy, Seventh Adventist Theological Seminary, Engineering College, and Seoul National University on the 14th of December.

Here is quite exciting news! On the 15th of December we had Religious Emphasis meeting from 9 a.m. with well planned program. Rev. T. S. Uhm from Sang-Doh-Dong Presbyterian Church, and Rev. C. K. Kim, from CCC (Christian Crusade for Campus) were the main speakers, and Mr. Kremer, the fraternal

worker at CCC played the trumpet or cornet and gave a short speech. The whole program was very inspiring and out of around 40 non-Christians among our students, 33 girls expressed their decision to accept Christ as their Savior. It was quite different from the old fashioned so-called Revival Meeting, and such decision was not influenced by the crowd psychology because one of the pastors asked the girls to raise their hands as a sign of decision during their silent prayer, bowing their heads. The girls did not know each other who were raising their hands. Some Christian girls raised their hands as sign of re-dedication when they were in deep doubts. However, it is a very high percentage of accepting Christianity after two semesters' Christian Training and I feel, at the end of four years, almost all the non-Christian girls might become Christians. We try to inspire them to be hungry for spiritual food, but never force them to accept Christianity, although our morning chapel and all the religious meetings are required to attend. Some of our Board Members do not seem to appreciate the most effective approach to the modern minds to accept Christianity. During my absence for attending the World Federation of U N Association at Geneva, some of our Board members got upset about our Bible teaching because we teach Bible under the subject "Christian Philosophy of Life" instead of "Bible." Our purpose is to lead our girls to apply Bible to their everyday life toward the highest goal of life instead of learning as mere facts which happened 2,000 years ago, or an antique. Modern youth, especially non-Christians more readily open their minds to accept the teaching if we say "Christian Philosophy of Life" than if we say "Bible" -- just like they are more curious to attend "special religious meeting" than "Revival Meeting" - even if the content is exactly the same.

During late November, the Ministry of Education revolutionized the education system in Korea. First of all, they cut the number of students drastically from each college. For instance, Ewha University had to reduce the number from over 8,000 to 3,600, etc. We are ordered to reduce to 500 from 640 at the end of the fourth year. As you see, the reduction is much smaller in the case of our college because we already started quality education instead of quantity. Another point they were very much impressed by was that we paid so much attention to the Rural Community Development. If we had had only common departments like Literature, Music, etc., they could have easily closed our college along with 13 other colleges which had to close by the order of the Ministry of Education. Regarding the Religious Education Department, the Ministry of Education decided to make one strong department at a Presbyterian College instead of keeping three weak departments in three Presbyterian colleges such as Keimyung College, Taegu; Soongsil College, Seoul; and Seoul Woman's College. We had only five girls in the Religious Education department, but two of them were special students who failed in the entrance exams, and kept failing during the year's study. Another two wanted to change their major from the beginning. It means we had to keep the department for just one girl. There is no prospect of sudden increase of enrollment in the near future for that department. We can easily see the reasons. At present, Korean churches are not quite ready to accept DRE in proper status. So, it may be possible to revive the Religious Education Department when this military Government is over and Korean churches need DRE in proper status. So, it may be possible to revive the Religious Education Department when this military Government is over and Korean churches need DRE not in distant future. On this point, people who have wider horizon can understand the situation quickly and find more constructive way to meet the interim period. Mrs. Agnes Kim and I have been discussing that we might put more emphasis on training Lay Evangelists for every girl instead of training a

few girls at the Religious Education Department since we are not allowed to do that for the time being. Soongsil College also lost the Religious Education Department and only Keimyung College is allowed to keep the department.

I have just received a letter from my British friend, Miss Spauld telling me that the Korean Ambassador to Great Britain attended her church, The City Temple Church and told her that he and his wife might attend regularly because they enjoyed the service very much. On my way to New York from Geneva, I made very short stop over London, and that time I asked Miss Spauld to phone him every Sunday morning to remind him to go to church. I sat in front of the Ambassador Kim, Yong Shik during the dinner party given by him and I told him that if he is annoyed by the persistent telephone calls every Sunday, he should protest against me instead of her because that is my responsibility. Now, it worked out well. Do you remember that you took me to the Madison Avenue Presbyterian Church and, the following Sunday, I took a Korean couple to the Church because I liked Dr. Reed's sermon. Gradually, other UN representatives of Korea joined the Church. The first couple I took there are now in Libya as UN Tech. Assist. Personnel. If I gave you a list of names of Korean representatives at UN, could you phone them to go to church on Sunday? I know you are too busy with Seoul Woman's College, and I do not dare burden you any more. During my trip through South Korea for recruiting students in November, 1961, I advised some of the principals of Government Girls' High Schools to go to church, and asked the local church pastors to look after them. Just before Gen. Park, the chairman of the Supreme Council, our Military Government left for the U.S., I presented him with a set of Korean Hymn books and Bible (Korean and English side by side), then asked our prayer circle to pray for him to accept Christ. You are welcome to join the prayer. An idea came to my mind that our Seoul Woman's College (not Woman's College, Seoul) may set up an Evangelic Department and approach Government officials, policemen and bus drivers to accept Christ. I think I can train the girls with help of other faculty members. Will you pray for that?

Did I tell you that when I was called by the Ministry of Education, one of the very painful questions was-- "Who is responsible for the operating fund?" About 13 colleges and universities were eliminated by the Ministry of Education on the ground of lack of funds. You can imagine how I felt when I had no answer to give. The only thing I had to say after a pause was-- "It is twentieth century miracle." Sooner or later we must get some permanent source of operating fund. It is really a miracle how I could face this first year. Besides all the generous ^{gifts} from the U.S., I had to use the money donated for a car when there was no money to pay salaries for the faculty members. It is customary to give double salary twice to four times a year for any organization in Korea but, due to lack of funds, only once we gave extra half-month salary. At least, they expect some bonus at KIMCHI season and New Year, but we simply had nothing to give. So, during the Kimchi season, I gave 10,000 whan each to the full-time faculty members only out of my own salary in November. For Christmas and New Year's, Mrs. Agnes Davis Kim and I together gave 10,000 whan each to the full-time faculty and staff members, and even watchmen and cooks (for the last two, 5,000 whan each). Of course, such things cannot be satisfactory to them and, next year, we have to follow the standard payment. I continue my effort to collect money from Korean friends who promised to give a room at 800,000 whan. Since I came back from New York last January, we could get more than 6 rooms but, due to lack of

operating fund, we had to borrow the money for paying salaries, if we do not want to close the college in the midst of school year. I am still depending on public transportation to get to school without a car, but in order to meet the most urgent need or to solve the burning question, I am obliged to postpone the purchase of a car.

I enjoyed meeting Miss Ruth Miller and Miss Renuka Mukerji, President of Christian Women's College, Madras, who will be in the States before long.

Our school will not open until March the first, and it means we have still two solid months' vacation. I may be able to raise some funds among wealthy Koreans in Japan, if I can conduct a lecture tour. Korean churches in Japan are glad to have me speak to them if I get there before the 10th or so, I can stay there a whole month before we start screening new students somewhere around the middle of February. Only one remaining question is to get visa to Japan. In order to get a visa to Japan, I must get an official invitation to Japan from some organization. Korean church in Japan can send me an invitation, but it will take ages. I am wondering if I.C.U. can invite me and Miss Lee, Pilsook, General Secretary of National Women's Organization, Presbyterian Church in Korea. Since she is familiar with Korean churches in Japan, we can give more effective service to the Korean Churches during our lecture tour through Japan. Our fund raising will be very informal and private and, in no case, it will appear as one of our formal programs. Miss Lee conducted a lecture tour throughout Japan last year and found out all the Korean churches in Japan are hungry for good leaders and, at least, good lectures frequently from Korea. Having long vacation this winter--I thought I might give some helpful lectures to them with Miss Lee who inspired them so much.

We hear that Communists give very substantial educational programs to the Koreans in Japan and two thirds of total Korean population in Japan are under their wing. We can not sit still when we see the fire there! At first, we must reinforce the one third population not to be influenced by the communists, and then we must do something to counteract the big tide of Red Infiltration. It does not mean that my interest spreads too widely, but if I help them during my long winter vacation and strengthen the tie of Korean Christians in Japan and Korea, the result might be much bigger than working in Korea alone. Do you remember that a grand piano and a large organ were donated from Korean church in Japan for our Seoul Woman's College before the opening date? Already, another Korean Christian in Japan wants to donate a room at 800,000 whan, but we have not found the way to convert the Japanese currency to Korean currency.

I have just received your letter written on December 29th enclosing the pages of CONCERN, January, 1962 when I was about to close this letter. So I may add another page to thank you for them. You wrote very good article, and I appreciate the picture with my mother. I am so glad that you received all the necessary slides for the Opportunity Giving. Our college bought a camera and now we try to take pictures more freely for such purposes.

Please remember that when you raise more than \$200,000. you try to persuade your committee to give just enough extra to pay off the accumulated bank interests (5% annual). If you think it is too much to ask, I will leave it to your discretion. You must watch out this money-hungry president if she behaves or not. Ha----

Before I received your letter I had already mentioned about our Religious Education Department on page 2. I can assure you that the result may turn out to be better because "all things work together for good.....," or every trouble might be an opportunity for those who use it for constructive purpose. From the beginning, we set 16 credit hours of Bible teaching through 4 years (2 hours each semester) out of total 160 credit hours required in order to get BA or BS. Most of Christian colleges in Korea, they require only 8 hours Bible teaching, and it means we give exactly double amount of Bible teaching. Dr. Van Lierop, Mrs. Agnes Kim and I have worked out the whole program very carefully.

Already, we have church service for the village people near our college at our assembly room every Sunday. Our girls help Sunday School. From February, we may run Christian Social Service at the 4 H Club Laboratory in day time because handicraft is taught to the girls only evenings. Already a graduate nurse from Ewha University is starting the survey for Rural Health Work, including well-baby clinic, family planning and Public Health in general; and adult education. She is also graduate of a Theological Seminary (Night School), and will help our church women and Sunday School. She will look after our girls' health, too. As I mentioned already, in the end, our girls may set up a very good example that even without formal education at such department as Religious Education can give very substantial dedicated service to church and to any kind of Christian work or organization. After only 8 months' education, they are so different from other college girls. Many people noticed their Christian leadership. Please rest assured that the girls will witness Christ through their vocation. I am very proud of them. I am very anxious to get a real good chaplain to be helpful to our girls. I am looking for one but have not found a satisfactory one, yet I do not want to pick one hastily. Please pray for that.

Why can't you get us a mission-salaried teacher in the field of Home Economics; Agriculture; Religious Education, or Industrial Art? Since Dr. Beard has finished her term, we would like very much to have another American teacher. Although we do not have a Religious Department at present moment, in view of many hours of Bible teaching and Christian social service training, we would like very much to have one with that capacity. Please share this letter with Dr. Romig. Do let us have one before March, if possible.

You may be dizzy if I write too much, so I will close here, although it seems I have not quite finished. Thank you for reading this lengthy letter and for the wholehearted support and dedication of all. May God bless you.

Love,

/s/ Evelyn Koh

P.S. Dr. Frei, Dr. Van Lierop and Rev. Dale Rob are very understanding and helpful.

KOREA - Christian Colleges

① Union Christian College, P. Y., first graduates (21 May, 1908
- Korea Miss. Field, May, 1908 - p. 73

② Seowon Union Medical College, Seoul. First gradu⁽⁷⁾ ~~July~~ ^{Jun. 3}, 1908
- Mr. Miss Field, July 1908 - p. 98
" Aug. 1908 - p. 123

KOREA: Church. Education

Old Korea said "Education but no religion." Japan answered, "Religion, but no education." - A. J. Brown, Korean Conspiracy Case, p. 2

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grity of South Korea.

ROK Fires 501 Over Concubines

SEUL (AP) — The anti-vice minded military government's Home Ministry announced Sunday that 501 civil servants have been fired since the May 16 coup d'etat for having concubines.

Another 466 officials are known to have concubines, and actions will be taken against them soon, the ministry said.

SEOU
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aground

The st
was making
trip from Cheju Island to the port
of Mokpo when it became lost in
heavy fog and ran aground on a
small island about 11 p.m.

Coast Guard and Navy patrol
boats rushed to the scene to help
in evacuating passengers.

Salvage operations were under
way Sunday to refloat the vessel.

Col. Mercurio D. ...
sion G-4. After a brief visit with
Col. Livingston N. Taylor, 1st Cav.
Div. chief of staff, Burgess will re-
ceive a briefing by Shumaker on
the logistical mission of the division
G-4, visit the 8th Eng. Bn., the 27th
Ord. Bn., and inspect the 15th Qm.
Co.

Army, Popper will tour Seoul Hos-
pital and lecture at the medical
college of Seoul National Univer-
sity.

On Friday, he will visit Col. Don-
ald E. Cowan, commander, Det. G.
KMAC, at Taejon and tour the 63th
Army Hospital.

Educational Reforms Ordered in ROK

S&S Korea Bureau

SEOUL—Sweeping educational reform outlawing politics, corruption, and profiteering in schools, was ordered Saturday by the military government.

Education Minister Hei Suk Moon stressed educational reform before primary, middle and high school principals, superintendents and other educators who gathered at the Kyonggi Girls High School auditorium here to discuss post-revolutionary school administration.

Moon, a marine colonel, told the 641-man gathering, "Schools should never be administered in any money-making direction."

He asserted that "to make every

effort to establish a traditional school atmosphere with a strong anti-communist spirit is to pave the way for the growth of national conscience."

It was the third time that Moon stressed school reform before gatherings of Republic of Korea educators and students during the past three days.

Two previous meetings of university and college presidents and deans, and university and college student representatives were held Friday at the Seoul National University auditorium.

Moon told the university and college authorities that the Teachers' Trade Union, which became active before the May 16 coup d'etat,

"was plotting to communize this country by next spring."

He told the university and college student representatives Friday to enhance the dignity of academic life "by safeguarding the campus against profit-seeking spurious educators as well as communist infiltration."

In Saturday's meeting, Moon gave these orders:

- 1) Establish a traditional school atmosphere
- 2) Observe laws and school regulations
- 3) Root out all irregularities and corruption
- 4) Strengthen rural area education
- 5) Never admit more than the

authorized number of students

6) Guard against indirect infiltration of communism

7) Get rid of those educators who keep concubines, are incompetent or are military service dodgers.

He also said schools in rural areas will be increased by reducing the number of schools in major cities and that the Education Ministry will strengthen its team of superintendents and supervision of school administration.

The education minister ordered all city and provincial governments to submit their educational policies to the Education Ministry by June 15.

We observe press ethics and principles and the Standard of Conduct for Newspapermen—Paragraph 6, Article 7, Charter of the Korean Press Ethics Commission.

Aiding the Book Industry

An effective yardstick for measuring the cultural level of a country and its people is an evaluation of a nation's publishing industry and its people's love of books.

Measured by this standard, Korea is frankly in a lamentable situation. Figures available indicate that there are no more than 21 public libraries for a population of 25 million.

The capital city of Seoul has only three public libraries to offer for its 3 million inhabitants; 80 percent of the 340,000 books contained in the National Library, the nation's largest, are Japanese books purchased by the Japanese colonial authorities before the liberation of 1945.

An unofficial but reliable statistic shows that the volume of all periodicals, including daily newspapers and monthly magazines, does not exceed a million copies—about one copy of newspaper or magazine for every 25 persons.

Unfortunately, it is almost impossible to find a collection of comprehensive data to determine just

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Education

Letter 63-9

Dr. Henry Little, Jr.

-2-

January 29, 1963

We are encouraged, however, at the high rating made by Christian schools in the government's examinations last month. In order to upgrade Korean educational standards the Korean government refused to accept educational institutions' own examinations as a satisfactory basis for granting degrees and required the passing of a national government examination by all college seniors. Highest individual score on the government examinations was won by a Yonsei University graduate.

Rating of schools was also made on the basis of the percentage of students in the graduating class which passed the government examinations. Again Christian schools passed very high, as you will note from the list that follows:

Taejon College (Southern Presbyterian	100%
Catholic College	100%
Korea University	99.3%
Yonsei University	99.0%
Seoul National University	98.9%
Soongsil College	94.6%
Ewha Women's University	93.6%
Choongang University	93.4%
Keimyung Christian College	86.5%

The national average was 90%. The only blot on the record of church-connected colleges was a 50% record scored by a little college on the East Coast connected with the TEAM Mission.

Even the theological seminaries rated rather well in the examinations. The Methodist Seminary scored 97.8%, the Hankook Seminary of the ROK Presbyterian Church scored 95.2%, and the Seoul Seminary of the Holiness Church scored 85.7%. Our seminary rates itself as a postgraduate, not an undergraduate institution, and therefore is not examined. It is most encouraging to find almost all our Christian institutions scoring well above the national average for Korean colleges. I might add for your information that in the above list Seoul National University and Korea University are not Christian schools; Choongang University is a private school with strong Christian background but a rather small percentage of Christians on its faculty and student body. By comparison some of the other larger private universities in Seoul scored rather low. The Confucian University 89.8%, Hanyang University 88%, and Kyungkook University 78.3%. All of this tends to refute the current claims that Christian education is declining in academic prestige.

Sincerely yours,

Samuel Hugh Moffett

SHM:mas

cc: Mr. George P. Whitener

學士資格考試合格狀況

	應試者數	合格者數	合格率
서울대	2,704	2,675	98.9
內魯神學大	21	18	85.7
韓國神學大	21	20	95.2
漢陽大	1,201	1,058	88.0
外國語大	419	403	96.2
서울農科大	104	92	88.5
崇實大	147	139	94.6
高麗大	1,331	1,322	99.3
慶熙大	952	843	88.6
監理教神大	45	44	97.8
中央大	1,237	1,155	93.4
檀國大	347	279	80.4
仁荷工大	93	93	100.0
東國大	1,326	1,169	87.4
建國大	720	564	78.3
大韓大	90	90	100.0
成均大	1,734	1,548	89.8
國際大	61	54	88.5
國民大	111	90	81.1
延世大	962	952	99.0
弘益大	178	128	72.6
首都醫大	156	154	98.7
國學大	217	153	70.5
東洋醫大	230	214	93.0
梨花女大	1,680	1,572	93.6
德成女大	86	70	81.4
淑明女大	818	624	76.3
清州女大	251	192	86.9
忠清大	697	579	83.1
大田大	56	56	100.0
公州師大	135	131	97.0
全北大	760	670	88.1
全國光大大	84	64	76.2
全南大	789	712	90.2
全朝鮮大	508	498	98.0
慶北大	1,162	1,130	97.2
大邱大	352	327	92.9
青丘大	267	252	87.5
慶成女大	145	124	86.0
啓明基督大	59	51	86.5
釜山大	1,269	1,205	94.7
東亞大	639	508	79.5
海洋大	116	112	96.5
馬山大	129	106	82.2
晉州農大	153	129	83.9
春川農大	93	63	67.7
關東大	11	6	54.5
濟州大	102	74	73.5

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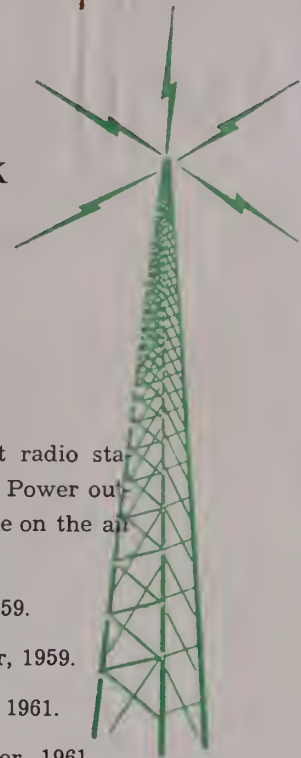
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THE CHRISTIAN NETWORK DAILY WITNESSING IN KOREA



- | | |
|----------------|--|
| HLKY - SEOUL | Korea's first independent radio station, opened Dec. 15, 1954. Power output is 10,000 watts and time on the air eighty hours per week. |
| HLKT - TAEGU | On the air since March, 1959. |
| HLKP - PUSAN | On the air since December, 1959. |
| HLCL - KWANGJU | On the air since August, 1961. |
| HLCM - IRI | On the air since November, 1961. |

Despite a second revolution, two new radio stations were added to this unique Christian network in 1961. HLCL was built with a grant from the Presbyterian Church in the U.S., and HLCM with a similar grant from the United Church of Canada. Thus cooperatively, under the Korean National Christian Council, the evangelical churches and missions in Korea are using this mass medium to proclaim the Good News of our common Lord and Saviour.

These five stations, the first Christian network of its kind on the mission field, broadcast a combined total of three hundred and forty-two hours weekly. The potential audience in the immediate service areas numbers about seven million persons, plus countless others in more distant parts of North and South Korea who can hear at certain hours of the day or night. Except for the government network, very few commercial or other stations exist in Korea to claim the ear of this vast audience, another unique aspect of broadcasting in Korea.

How well the network is reaching this audience is evidenced by a sampling of HLKY's mail. From Private Chei, a ROK soldier: "I turned on the radio and listened to 'The Hour of Decision' tonight and made up my mind to prepare to meet God." From Mr. Pak: "I am a lover of HLKY's programs. Your 'Guide to Life' and 'Hour of Hope' especially have made a deep impression on me. I am not a Christian but I have decided to start attending church." From Sgt. Maj. Smothers in Panmunjom (on the edge of Communist North Korea): "The sermon last Sunday was truly a spiritual blessing to me. . . . Your broadcast has a permanent place on my Sunday schedule." From a hospital patient: "How I do want to thank you for the blessed music from HLKY, which played no small part in the rest and peace which brought healing."

A second extensive audience survey conducted by HLKY in Seoul in 1961 pointed up these significant facts: Nearly two million people now have radios in their homes in the capital city. HLKY's eleven daily newscasts, fine music and dramas rate high with the listening public. High school and university students, tomorrow's leaders, are the largest segment of HLKY's eager listeners.

Of Korea's nearly thirty million more than twenty-eight million still have no personal knowledge of Christ and His love. And with the population explosion here, as in other lands, what better way to reach the unreached than by using mass communications as the spearhead of our evangelistic outreach. For those in bondage behind the iron curtain in Communist North Korea, radio is today the only channel open for Christian witness. In days of revolutionary change, when men are looking about for a standard to live by, the church, through its radio network, is holding aloft "the Way, the Truth and the Life." In sermons, hymns, meditations, Christian dramas, interviews, Bible studies, etc., the Christian Broadcasting System is making Christ known in this needy land. Korea can be won for Christ. Pray with us to this end.

Support for this Christian network comes from the cooperating denominations in the United States and Canada through Ravemcco, and from concerned friends in many lands. For additional information write either to: Ravemcco, Interchurch Center, 475 Riverside Drive, New York 27, N. Y., or to the Director, Rev. Otto DeCamp, Station HLKY, 91 Chongno 2 Ka, Seoul, Korea.

Taejeon 100. -
Yonsei 99.0

Kemuri 86.5

Sangp'il 94.6

Ewha 93.6

Seoul 98.9

Korea 99.3

Chung Ang 93.4

C.P.H. 100%

Enchun Enam 100%

Sem.
Some other items - 88.7
Hankook Sem 95.2
Mech. Sem. 97.8

Employment Prospects

Job-Seeking College Grads Facing Stiff Competition

By STAFF WRITERS

This is a supplement to the four-installment articles on the aspects of job placement for college graduates this year.

Judicial Branch—The degree holders who found jobs in the judicial branch numbered 107 last year, showing a sharp decrease from the previous year when 176 collegians were employed through stiff competitive examination.

This decrease is attributable to the fact that fewer and fewer officials are leaving their offices these days.

Of the 107 newly appointed, 84 are law graduates, seconded by 16 economic grads.

Seoul City Government—Last year it appointed 306 new employes selected from among 1,432 high school and college graduates through open competition.

The management of its 3,329 personnel is based on a pure merit system now.

Seoul Bank—Last month it picked 19 from among 458 applicants including 307 college seniors, with the rest being 1961 and 62 college graduates. The appli-

cants were mostly economics and law graduates from 26 colleges of the country.

Thus each of the successful applicants fought out an average 24 contestants.

At the same time, the bank picked 26 from among 769 graduates of vocational high schools. The competition was, thus, 30-1.

The employes with college degrees receive a starting pay of 5,600 won a month, plus an allowance of 1,000 won. The high school graduates receive 4,500 won as their starting monthly pay.

YuHan Corp.—This maker of Willow-brand medicines and cosmetics has no plan for employing college graduates this year.

If it were to hire new employes, it would be done through open examinations.

Last year, YuHan picked, on four different occasions, a total of 130 college graduates, of whom 50 were medical or pharmaceutical graduates.

This corporation counts the military service records of male applicants and the bachelor's degrees confer-

(Continued on Page 4)

Employment Prospects

(Continued from Page 1)
 red by the government. First, those who have completed military service and passed the baccalaureate examinations are qualified from among the candidates.

College graduates start with 6,000 won a month in this firm.

Korea Traders Association—Ten persons were newly employed last year, including four commercial high school graduates and six collegians.

In screening applicants, the association places more importance on individual personality rather than on educational background.

Dong-A Publishing Co.—In selecting 50 employees last year, proficiency in the English language and Chinese letters was most essential.

The firm, publishing more than 400 books and 2,000 printed matters an-

nually, has 800 printers and other workers.

Korea Cement Manufacturing Co.—For seven openings offered by this firm recently, 348 graduates and seniors from seven universities applied.

The seven successful applicants fought out 125-1, 99-1, 58-1, 35-1, 34-1, 28-1, and 17-1 competitions, respectively.

The applicants specialized in economics, business administration, law, mechanical and electronic engineering. They were from Seoul National, Korea, and Hanyang Universities in Seoul, Inha Technological Institute in Incheon, and the Merchant Marine Academy in Pusan.

Three of the newly employed are for administrative jobs, and the other four for technical duties. They are to be given regular assignments after three months of orientation.

The starting pay for administrative personnel is 5,500 won, and that for technical personnel 6,000.

The firm also hired three graduates of a technical high school, at pay rates of 4,000 to 4,500 won a month.

Vacancies are not available every year.

Of the newly hired, those who are drafted for military service will be reinstated upon discharge.

Theological Education in Korea

By Chan Kuk Gim
Prof. of Theology



Prof. Gim

On the basis of these forms, the indigenization of the Gospel and the Church, and the Christian transformation and synthesis of traditional and modern cultures should be considered in the logical education. And also theological training for the ministry should be done faithfully and creatively in light of the pressures from within and from without.

Theological education is a dialogue between teachers and students together and the unseen God who is yet heard. This open dialogue must also proceed to set a bridge between the Christian faith and non-Christian religions, and between Christian ethics and traditional oriental ethics of life.

From this point of view, I might suggest that comparative religions and the living religions of Korea would be studied as a part of the curriculum. It is well to note that we should appreciate our Korean cultural heritage and have a general knowledge of it. But, in Korea, the problem of indigenization is a new march to the future, not a mere return to the past or a mere adaptation of the present.

Now it is clear that the task for Christians and theological education today is not just to repeat uncritically the old patterns in which the weaknesses of Church ministry and theological training persist, but to build creatively the ecumenicity of theological education with a new dynamic pattern of "world-directed" ministry through an ecumenical and cultural dialogue, and thereby to give a vision for Church unity in Korea.

BULLETINS

The grand music festival, in commemoration of the 80th anniversary of the school, to be held in the Grand Auditorium on May 15.

Literary Night, under the sponsorship of the Yonsei Literary Club, in mid-May. Special lecture in English, at the SCA Hall, every Monday from 5 p.m. to 6 p.m.

Bible study, led by Rev. James T. Laney, every Thursday at School of Commerce, from 8 a.m. to 9.

As a theological educator in Korea I have good reason to rejoice and to be encouraged by the present situation. The first reason is that Protestant movement in Korea has been one of the most rapid increases in all the history of Christian missions. Particularly since the Second World War, Christian activity has been remarkably successful and has made great contributions toward the modernization of Korean culture and education.

Secondly, in connection with these growing numbers and expanding works, there has been a growth in understanding and concern for theological education in every denomination. And this has taken place despite inadequate preparations and inadequate facilities to train ministers.

In such a situation, we are very fortunate to have the United Graduate School of Theology in Yonsei University to raise the level of Korean theological education.

From the beginning of this new ecumenical graduate school in April, 1964, we have been strengthened by the tremendous encouragement and stimulation aroused in our respective churches.

I believe that we will gain much new vision for future Church unity and thereby promote mutual understanding and fellowship among denominations through ecumenical theological education.

However, we are still confronted with many difficult problems in raising the standard of Korean theological education. The problems that I will deal with here were in fact raised by Dr. Theophilus Taylor when he visited Korea in 1962 on a survey of theological education. He mentioned that theological education in Korea has been often of a "Bible School," pietistic sort, with little attention to the problems of Biblical interpretation.

Throughout the last fifty years of Korean Church history we can easily recognize the fact that there have been some failures in theological education which have led to misunderstandings and misinterpretations of the Biblical message, with little concern for a more comprehensive knowledge of the humanities—the study of literature, history and philosophy on the one hand, of culture, psychology and sociology on the other.

In another words, our situation in the past has been little more than uncritically repeating and imitating the old patterns of each denomination which were imported by conservative missionaries.

This kind of theological

training has become one of the main reasons for the divisive situation of Korean Protestant Churches. In the "International Review of Missions" issued in July, 1961, John C. Smith indicated that the Korean Church has one of the greatest evangelical opportunities in the world, but at the same time faces one of the most divisive Christian situations in the world to-day.

In his explanation of the reason for this denominational divisiveness, he pointed out the critical fact that while extreme conservative Church leaders led to separation and isolation from other streams, the Korean Church was not ready to meet the criticisms of a more liberal Christian faith nor the attacks of the ultra-fundamentalists from abroad.

This also means that theological education in the conservative Christian group has been given to students who were actually isolated from the broader general background of cultural education.

But we are convinced that recently many efforts to overcome this situation through ecumenical communication between Churches, theological seminaries and cooperative Christian activities since the last decade have taken place.

On the occasion of the start of the new United Graduate School, we must review the past patterns of education, and then we should strive for greater academic integrity and excellence in cooperation with the theological educators of each denominational seminary in order to promote mutual theological understanding and inter-seminary fellowship.

And it is also entirely possible that we will face new pressures on the theological education from the rapidly changing society. Particularly the changing political situation through revolutions, the social and moral depravities due to growing economic depression will be a major cause of concern. To these social problems we should give answers from the Christian point of view and resolve those problems by actual participation with the Christian way of life and ethics.

C. H. Hwang, Professor of Tainan Theological College, wrote "A Rethinking of Theological Training for the Ministry in the Younger Churches Today," just a few years ago. He gave four points in search of a new pattern of theological training for the ministry today.

In his analysis of old patterns he suggested four new patterns for theological training: the need for "world-directed" ministries

liberated from the old pattern of "church-directed," the need for "ecumenical encounter" liberated from "denominational" ministry, the need for "varieties" of the ministry instead of "one type" of ministry, and the need for "open" ministries to respond responsibly and creatively instead of the "paid" professional ministry.

These needs lead us to reconsider our Korean situation of the Church ministry and theological education in which we are still bound to the old patterns in spite of those new pressures of the world. We are living in an age of ecumenical Reformation which is approaching Church unity through ecumenical communication and open dialogue between the younger churches and world churches.

In this ecumenical age of Christianity, the Yonsei United Graduate School as a theological education centre has a great responsibility to contribute toward the unity of Korean Churches by sending out excellent graduates. The institute must carry on the content and organization of a curriculum which is able to give a general perspective and new vision to the students who are confronted with this new dimension of ecumenical dialogue.

In connection with this responsibility there is another important thing to which we should give our attention, that is the problem of indigenization. This problem was the center of a major debate over theological interpretation on the indigenization of the Gospel in the magazine of "Christian Thought" last year.

In all the aspects of the problem of indigenization, we are convinced that there has been given to our Christian people a deeper understanding of indigenization in the growing and widening needs of a dialogue between a Christian philosophy of life and the traditional, cultural expression of life in Korea.

In Asian countries, as elsewhere, the church should participate in the cultural renaissance in order to enter into a dialogue with the oriental culture on the meaning of life, and to understand and communicate how Christ Jesus is the Alpha and Omega of all cultural life.

Indigenization is the attempt to locate, in the country being evangelized, words, concepts, art forms, social organizations or psychological characteristics which adequately convey the gospel. Indigenization should involve, then, three forms: communication, adaptation and cultural synthesis.

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Korea Education

Kank Kurey Man Apr. 29
Min. of Educa 1964

350,000 more schoolchildren every year (from ~~1964~~)
need 6,000 more classrooms & teachers every year
9,000,000 schoolchildren total - by 1950 will
be 11,000,000,

Seoul Rotary Club
To All Members

The Secretary of the Rotary Club of Seoul has the pleasure of announcing that, at the last Board of Directors meeting held on April 28, 1964, the following applicant for membership was favourably considered:

<u>Name</u>	<u>Age</u>	<u>Profession</u>	<u>Classification</u>
Robert L. Johnson	42	Vice-President, Pacific Architects & Engineers Inc.	Additional Active Engineering

If no objections are filed within 10 days with the Secretary, the applicant above listed will be considered duly elected.

THE MIND OF THE KOREAN STUDENT

INTRODUCTION

Attempting to generalize about such a diverse group as the Korean students is somewhat like generalizing about mankind as a whole. Students are marked by diversity in family background, age, personality, sex, hometown and, perhaps equally important, differences in schools attended. This can be seen very vividly in the recent student demonstrations: Korea University students, marked by their strong nationalism, surged into the streets determined to resist to the very end, willing to lay their lives on the line. In contrast, Seoul National University students, wearing a kind of scholarly pride, were restrained by mixed emotions, to demonstrate or to study, unable to solve this frustrating riddle. Finally, Yonsei University students enjoyed a "gentlemen-like" demonstration, studying faithfully in the morning and taking to the streets only after all class work and exams were completed. It is even reported that there were "demo-dates" between Yonsei and Ewha students, with the girl students vigorously applauding the charging Yonsei students and thus sharing their agony in a kind of Platonic manner. Each university has its distinctive characteristics, its way of approach to study and life, its own ideology. Thus it is not easy to speak of what the Korean student thinks.

Actually the Korean student reflects the thinking of the ordinary Korean. He has been molded by the very same social structures which have molded his fellow citizens. But he also reflects, to a degree, the thinking of the West, because he is quite sensitive to new ideas. Since most students are from rural areas, the Korean student shares the thinking of the farmer. Yet since he attends school in the rapidly urbanizing city, he shares also the thinking of the businessman and the intellectual. It is a very real question indeed whether there is a distinctive "mind" of the Korean student.

Fully aware, then, of the difficulties in arriving at a consistent, unified understanding of the Korean student, we shall attempt in this paper, which is based largely on sociological statistical studies, to give some introduction to the thought of the Korean student. The approach will be to examine the Korean student in terms of his PERSONAL STRUGGLES, his surrounding SOCIAL UNREST and his CONCEPT OF KOREAN MODERNIZATION.

I. PERSONAL STRUGGLES

For a Korean student, his life is not his own until he finishes high school. During the later high school years the central factor in his life is the college entrance examination, and he is forced to adopt a very competitive stance toward his fellow classmates. His thought is not his own; rather he is a slave to the thought of his teacher, his parents or his private tutor.

Then he enters college. And the most noticeable factor in his new life is that there is no more fear of exams. If he is a law student,

50% of students are mixed - in my dept. But can't change.

he faces an eventual grueling period of preparation for the national law exam, or if he goes overseas he must first pass the qualification exam of the Ministry of Education; or he may have to take an exam to qualify for a scholarship. But for the majority of students there is no threatening exam which hangs over them day by day like an ominous black cloud. They are free.

This freedom means, however, that the majority of students no longer engage in study to achieve a particular goal. Aside from a minority of remarkably able "student scholars," the majority of students feel no motivation to study. The average student reads almost no books outside his field of study, and even then only those books which will aid him in passing a mid-semester or final exam. Why is this?

One reason for this general lack of interest in study is that many students are busy with other affairs. Some students work as private tutors, usually with high school students who are trying to pass the college entrance exam. Freshmen are absorbed in group dating and all the other things they were unable to do as high school students. The new freedom, once tasted, does not lend itself to conscientious study.

Further, the only study the student has experienced has been study for exams. Now that there is no exam, there is no need to study. Theoretically, the professor should inspire the student with a thirst for knowledge. But for various reasons many professors do not prepare their own lectures faithfully or engage in serious research, so they often are unable to inspire a thirst for learning. Even the government has noted the severity of the problem and has set about posting the customary slogans, this one being: "Let's be professors who do serious research and students who study." The better universities have begun even to fail students who do not study, a practice unheard of in past years. But many people are still dragging their feet when they should be running.

Another factor which discourages real study is the fact that over 50% of Korean college students are "misplaced students." That is, they have chosen their departments poorly and desire to change their major course of study. The problem of economic survival, of having to earn a living, forces students to choose not the department in which they would like to study but rather the one which will insure a more comfortable future with a good job.

Consequently the university, rather than being a place of learning, serves as a kind of bridge, and a very necessary one, to economic security. In such an environment, one can understand easily why many students do not study.

Objectless anxiety, or neurosis, coupled with tremendous pressure to succeed, and the fact that the college entrance exams have severely damaged his health and distorted the true idea of the university, all work together against a student who really wants to study.

A descriptive picture of Korean student life has been painted by the students of SNU Law College, who rewrote their school song in the following way:

Every heart dreams of wild intrigues:

Hock your Compendium and drink wine on credit,

Make love madly while pretending to study feverishly.

Come, young lads, and follow me.

To the tavern today, the library tomorrow, the National Exam the next;

Suspend classes today, stop them all tomorrow;

Come, young Turks, and follow me.

Usually a student enters college with great dreams of service, which last usually through his freshman year. Then they become somewhat cloudy. Finally he becomes caught up into "being realistic," and he ends up in frustration, searching frantically for the quickest way to succeed.

In a statistical study conducted by Professor Hong Seung-Jik of Korea University, the question was asked: "What is your greatest source of happiness?" 58% of the 2000 students from 12 colleges and universities answered, "When my personal plans are realized." In response to the question "What is the greatest source of anxiety for you?" a large majority of 63% of the polled students admitted that the future course of their personal lives was their greatest source of anxiety. Thus it is clear that the average student defines his happiness or his anxiety in terms of his future success. Students may indeed be the hope of the future, but it is equally true that the future is the hope of the students.

This is not to say that the Korean student is more self-centered than a student of any other country. On the contrary, there are a great many students who have a real desire and commitment to sacrifice and contribute to their nation. But there are many forces in themselves and in their society which work actively against this desire. It is not that he wants only to be wealthy. But he definitely does not wish to join the ranks of the unemployed.

In a sense, he is preparing to enter a society which is not ready to receive him, has a desire to serve a society which either does not really want him to serve or does not know how to enable him to serve. He is a dreamer but his dreams are stifled by the stark reality of the present. Unless he is a man of unusually strong convictions of faith, he very naturally will be drawn into a growing self-centeredness.

There are certain by-products of this self-centeredness. One is a spirit of divisiveness. It may be natural, in light of the fact that society as a whole breeds mutual distrust, for students also to be self-centered. But one is somewhat dismayed to realize that there seems to be little difference in degree between students and the remainder of society in this regard. This factionalism is reflected in the numerous small clubs which are formed around groups of students from one province, or graduates of one particular high school. Even in clubs whose members come from all provinces and represent many high schools,

officers are elected on the basis of the comparative power of the competing factions, and a candidate usually can rest assured that he will get almost all of the votes from his province or former high school classmates.

Another by-product is corruption. Although this is limited to a very, very small minority and should not be considered as a common characteristic of the average Korean college student, it nevertheless is a fact. At a recent election for student association officers, one candidate for president offered to buy suits for all of his campaign officers; then when this candidate is elected, he in turn repays his sizeable debt by embezzling school funds.

The real problem is that there seems to be a double standard in the thinking of the average student. While being overtly critical, and rightly so, of government officials who are dishonest, they nevertheless consider "cunning" (cheating on exams), or the mis-use of school activity funds, or thoughtless pushing and shoving in bus-lines, not as a problem of morality but rather as a problem of survival, as a problem of "being realistic." After all, one has to pass his exams in order to get a job, does he not?

Thus the student has a constant struggle within himself over these conflicting factions at war within him...the desire to dream, to create, versus the necessity of "facing reality as it is," or as it stares him in the face; the desire for personal fulfillment and yet the vague longing to serve.

II. And these strugglings within himself are only worsened by the surrounding SOCIAL UNREST.

After the students of the College of Law, Seoul National University, broke up their hunger strike amidst tears of professors and students alike, one student was heard to say, "Why does it always have to be like this?"

These are not ordinary words. Indeed they come out of the depths of anguish and frustration. Why has democracy not worked in Korea? Why do government leaders forget so quickly their earlier promises to create justice, economically and politically? Why is it that the university cannot be an open forum place of free exchange of ideas, rather than the graveyard of academic freedom?

"Why does it always have to be this way? Are we the only ones who really care?" This anguish and frustration occupies a commanding place in the minds of Korean students.

Students do care. They are not the traditional Korean, who has always left politics to the politicians, who used to sing in ancient days:

Work when the sun rises,
 Sleep when it rests again,
 Dig a well and drink its water,
 Work a field and feast its fruit.
 What do I care what the emperor does?
 He has nothing to do with me. (Kyogyangga)

Korean students do care, enough to sacrifice their studies and even their futures in the streets.

But why does not their concern, their amazing sensitivity, which exceeds perhaps that of the students in any other nation, continue to express itself in constructive ways even after the demonstrations have been quieted? Are demo's not really an expression of their deep concern but only a fad? Or is it more likely because the present situation actually allows no other constant, on-going expression of protest? Just how strong are the pressures, both hidden and unhidden, that weaken a student's resistance? What is the relation between getting a job later on and remaining silent about matters of social and political corruption at the present?

It would seem, then, that the apparent apathy on the part of students when they are not demonstrating is really not apathy but rather suppressed anger, waiting for another opportunity to explode.

III. Because of their strong sensitiveness to social and political problems, it is only natural that students should play a key role in the process of modernization in Korea. What, then, are their attitudes toward modernization of their fatherland?

Students are more sensitive than any other group to the rapid social changes taking place in Korea today. And this is reflected in their changed attitudes toward traditional values. For example, statistics published by the Social Research Center of Korea University reveal that students no longer emphasize filial piety as their prime duty to their elders. Rather they want their children to be men of independence, with strong conviction and good personality. One-third of the nearly 2000 students polled disapproved of ancestor worship as being too superstitious. Only one percent cling to the old traditional methods of selecting a marriage partner, but neither do they accept wholeheartedly the ways of the West. The majority of students would like to adopt a method which is a combination of both Korean and Western marriage selection patterns.

The rapid change in thought of students indicates not just a complete acceptance of Western values but rather a desire to change while attempting to hold on to "things Korean." The students' strong concern for economic development and personal freedom, as well as their relative openness to new ideas, place them in a key role for contributing to the process of modernization.

Professor Hong's study produced an interesting result, which is that an overwhelming 82% of the students polled believe that religion is necessary for a wholesome philosophy of life and for successful national modernization. Yet less than 50% are actually affiliated with any religious organization. In fact there seems to be a marked concern for "organized" religion, as shown by the lack of interest in campus Christian groups and churches. There seems to be more a thirst for basic understanding of "Truth", more of a "religious nature" among the students of Korea than in the West, but this thirst is strangled by what the students feel to be the irrelevance, hypocrisy

and sometimes corruption of ministers and priests, monks and missionaries.

The attitude of students to religion would seem to indicate that if religion can channel its activities into a dynamic force for modernization, then it will be very appealing to students. But if not, in the increasingly secularizing student world of Korea, it will find it difficult to take root and expand .

CONCLUSION

We have said that individual differences among students prevent any easy generalization about their nature. Further, since the Korean student represents broad cross-currents of both ancient and modern, Eastern and Western patterns of thinking, he does not fit into any one mold.

It can be said, however, that when a student first enters the university, he is thrilled with the newly found freedom of the campus and tends to be very idealistic, but that eventually he becomes caught up into a kind of "realism," a "given" self-centeredness which can lead to corruption and divisiveness. This dilemma of the contemporary student tends to restrain him in his constructive social participation.

On the one hand, the student is very sensitive to social, political and economic justice and shows much promise of creativity, but his sensitivity is dulled all too often by the pressures and frustrations of his own life as well as of the society around him.

Finally, most students are searching for a spiritual basis on which to develop a wholesome philosophy of life and on which to modernize their nation. Yet they remain doubtful about present-day religious structures.

This is a problem which deserves more extensive research and dialogue among those who are in a position to influence and guide the students of Korea.

David E. Ross
November 1969
